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Div. 153.

CASTEL OFF LOUE

(CHASTEAU D'AMOUR

OR

CARMEN DE CREATIONE MUNDI)

AN EARLY ENGLISH TRANSLATION OF AN OLD FRENCH POEM

BY

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BISHOP OF LINCOLN.

COPIED AND EDITED FROM MSS. IN THE BRITISH MUSEUM, AND IN THE
BODLEIAN LIBRARY, OXFORD,

WITH

NOTES, CRITICAL AND EXEGETICAL, AND GLOSSARY,

BY

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FOREWORD.

I follow Mr. Cockayne's example in his edition of *Seinte Marherete* in using the term Foreword, not as preferring a purely English word when thus employed in an unusual (or unprecedented) sense, but because the notice of this poem which has already appeared in the Transactions of our Society, 1862-3, pp. 48-66, contains most of that information which the reader expects in a Preface, and it is to that paper that I have referred in the notes and Glossary by the abbreviation *Pr.*

In Mr. Cockayne's Foreword just alluded to he expresses the opinion that "the present generation of English scholars has not advanced to that point" at which an editor may treat his text "according to the true theory of a critical edition", and endeavour to make it "as perfect as possible, whether by collation or emendation". I have ventured on the experiment; with what success, my readers will be able to judge.

I have ventured on the experiment, partly as encouraged by the (at least tacit) approval on the part of our Society of certain emendations which I have already proposed; partly relying on the abundant critical materials which time has spared. There are in print two texts of the original French, one of which I have collated with the MS.; and

Trilobites before Black

besides the English as edited by Mr. Halliwell, there are in MS. the two copies of another text, both in the same handwriting, which I have quoted as A. and V. (See Pr., p. 49.) But A. and V., though they contain a much better text than H., are only copies from some older MS., which is now lost; and I trust it will be understood that my object is to ascertain from *all* these sources *the original words of the English version* of the poem. I have already shown (Pr., pp. 62-64) that in various instances H. has preserved the true reading where A. and V. have missed it. Yet not many alterations of the text of A. and V. have been needed, and all the readings of these two MSS. are given, so that the reader has in all cases the requisite materials for forming his own judgment.

Doubtless it may be urged that "we do not know enough of the possible changes and meanings in Early English to treat one of its texts like a classical one." A ready reply is, that as to all cases of doubtful usage, to attempt emendation is just the most effectual way of claiming for them the careful consideration of those English scholars who think their native language as well worth study as those of Greece and Rome.

Yet whoever makes the attempt must throw himself on the indulgence of the candid reader.

But the editor of a classical author aims at making the text not only as perfect as possible, but also as intelligible as possible to the reader. This of course involves punctuation and the employment of capital letters according to generally understood rules. I have acted accordingly in dealing with this English poem, which I hope will be found — with but few exceptions — readily intelligible from beginning to end. Indeed though the MSS. which are here almost exclusively followed were evidently written by the

same hand, the differences between them as to points and capitals are so numerous as to remove all scruple about consulting primarily the reader's comfort in these matters. By way of compromise with antiquarian predilections, which as an individual I fully share, I have left many of the contractions unexpanded, following V. rather than A. where they differ. In other places I have indicated, by two or three letters in a word being printed in Italics, that they are not written in full in the MSS.

I have nowhere either added or cut off a final *e*; nor even, by any kind of accent, marked such an *e* as necessarily sounded. My theory is that whenever the final *e* represents a final *syllable* in Anglo-Saxon, it *may*—not *must*—be sounded; and never otherwise. See notes on ll. 32, 331, and 830, and Glossary s. vv. *Drihte*, *Bope*, *Wipoute*.

The division of paragraphs is the same as is marked in the MSS. by illuminated initials.

In quoting the French I have generally, not always, allowed the simple pointing of the MS. to remain, that is a mere comma at each alternate line.

As to the age of this poem, the date of the *Manuscript*, must of course not be confounded with that of the *text*. The Vernon MS. is considered by Mr. Coxe to have been written about 1370. I believe the language to be that of the beginning of the 14th century. Were we to write a passage of this poem with *vor* for *for*, and *sch* turned into *ss*, so as to resemble Robert of Gloucester's orthography, it would I think be difficult to detect in the Chronicle any proofs of an antiquity higher than that of the Castle of Love.

The text V. was copied for me from the Vernon MS. by Mr. George Parker of the Bodleian. I also collated that MS. myself in January 1863; and as the sheets have been

passing through the press, they have been very carefully read with the MS. by my friend the Rev. F. Chalker, Fellow of C.C.C., Oxford.

The other text I copied from Add. MSS. 22283 in the Br. Mus., and the proof sheets have been read with the MS. by Mr. F. E. Tucker of the Br. Mus.

I have also to acknowledge my obligations to Mr. Furnivall and the Rev. J. Earle for valuable suggestions tending to solve some of the difficulties of the poem.

*Portland Grammar School,
Plymouth. June 8, 1864.*

R. F. WEYMOUTH.

CASTEL OFF LOUE.

Her bygīnet a tretys
 Þat is yclept Castel off loue,
 Þat bisschop Grosteyt made ywis
 For lewede mennes by-houe.

Þat good þenkeþ¹ good may do,
 And God wol helpe him þerto;
 For nas neuere good werk wrouþt²
 W^t-oute biginninge³ of good þouþt;
 5 Ne⁴ neuer was wrouþt⁵ non vuel⁶ þing
 Þat vuel⁶ þouþt⁷ nas þe biginnyng.
 God, Fader and Sone and Holigost,
 Þat alle þīg on eorþe sixt and wost,
 Þat o God art and þrilli-hod⁸,
 10 And þreo persones in on-hod⁹,
 Wip-uten ende and biginninge¹⁰,
 To whom we ouþten ouer alle þinge;
 Worschupe¹¹ him wip trewe loue,
 Þat kineworþe¹² kyng [is]¹³ vs aboue;
 15 In whom, of whom, þorw whom beoþ
 Alle¹⁴ þe goodschipes¹⁵ þ^t we here i-seoþ.

¹ A. þencheþ. ² A. wrouht. ³ A. begīnynge. ⁴ A. no: see Gloss.
⁵ A. wrouht. ⁶ Vuel—in which doubtless the *v* is the vowel and *u* the
 consonant—is the common form in V., as Mr. Wright prints *uvel* in his
 edition of the Owl and Nightingale; except where he gives *wle* = *vvle*
 = *uvle*. A. begins the word always with *e*, euel. ⁷ A. pouht. ⁸ H.
 trinité. ⁹ H. unité. ¹⁰ A. biginnynge. ¹¹ A. worschipe. ¹² H.
 crowynd. ¹³ H. ys, A. and V. art. ¹⁴ V. al. ¹⁵ H. goodnesses.

He leue vs penche¹ and worchen so,
 Pat he vs schylde² from vre fo.

Alle we habbeþ to help neode,
 20 Pat³ we ne beþ⁴ alle of one peode,
 Ne i-boren in one londe,
 Ne one speche vnderstonde⁵;
 Ne mowe we alle Latin wite,
 Ne Ebreu⁶ ne Gru pat beþ i-write,
 25 Ne French⁷, ne pis oper⁸ spechen
 Pat me mihte in world sechen.
 To herie God, vre derworpe drihte,
 As⁹ vche mon ouzte¹⁰ w^t al his mihte,
 Lof-song¹¹ syngen to God þerne
 30 Wip such speche as he con lerne,
 No monnes mouþ ne be¹² i-dut,
 Ne his ledene¹³ i-hud¹⁴,
 To seruen his God p^t hī wrouzte¹⁵,
 And maade¹⁶ al þe world of nouzte¹⁷.

¹ A. penchen. ² A. schilde. ³ H. reads *thawgh*, to which *pat* is here equivalent: see Gloss. ⁴ A. beop. ⁵ A. vndurstonde. ⁶ A. Ebreuh. ⁷ A. Frensch. ⁸ A. opur. The *n* of *spechen* and *sechen* is half erased in A. ⁹ H. omits *as*. ¹⁰ A. ouhte. ¹¹ V. loft song: H. looving to synge. ¹² A. beo. ¹³ A. leodene. As the A.S. *lyden* was undeclined, and no form exists in which it assumed an additional syllable, there is apparently no authority for sounding the final *e* of *ledene*, especially as a vowel follows. The reading in H. suggests a suspicion that the line should run—

Ne his leden *be* i-hud;
 but taking it as it stands we may scan thus:—
 Né | his lé | dén | i-húd:
 compare 497 and 513, and Reineke de Fos (18 Kap.)—
 So | hyrfôr | is | gesagd.
 Or, still with fourfold ictus, (see Pr., pp. 59, 60)—
 Né his léden i-húd,
 like l. 755, and nearly like Coleridge's *Christabel*, l. 5—
 Hów drowílý it créw.

¹⁴ H. gives this couplet thus:—

No mones ay ne be adrede,
 Ne his ledone shall not be hed.

On this whole passage see Pr., p. 52.

¹⁵ A. wrouhte. ¹⁶ A. made. ¹⁷ A. nouhte.

- 35 On ¹ Englisch ² I chul mi ³ resun ⁴ schowen
 For hī pat con not i-knowen
 Nouper⁵ French ne Latyn:
 On Englisch I chulle tellen him
 Wherfore pe world was i-wrouht,
 40 And aftur⁶ how⁷ he was bi-tauht
 Adam vre fader to ben his,
 Wip al pe merpe⁸ of paradys⁹,
 To wonen and welden to such ende,
 Til pat he scholde to heuene wende;
 45 And hou¹⁰ sone he hit for-les,
 And seppen¹¹ hou hit for-bouht¹² wes
 Þorw pe heiȝe¹³ kynges sone,
 Þat here on eorpe wolde come
 For his sustren p^t were¹⁴ to-boren¹⁵,
 50 And for a prison p^t was forloren;
 And hou¹⁶ he made, as ȝe schul heeren,
 Þat heo i-custe and sauht¹⁷ weren;
 And to wȝuche¹⁸ a Castel he alihte,
 Þo he wolde here for vs fihte:
 55 Þat pe Marie bodi wes,
 Þat¹⁹ he alihte and his in ches.

And tellen we schulen of Ysay²⁰,
 Þat vs tolde trewely,
 A child per is i-boren to vs,
 60 And a sone i-ȝiuen vs,

¹ A. in.² The French is:—

En romanz comenz ma reison,
 Por ceus ki ne seuent mie
 Ne lettrure ne clergie.

³ A. my. ⁴ A. reson. ⁵ A. noupur. ⁶ A. and aftur; V. per-aftur;
 H. and thereafter. ⁷ A. hou. ⁸ A. murpe. ⁹ A. paradis. ¹⁰ A. how.

¹¹ After sethen H. inserts *shall here*—a verb without any nominative.¹² A. forbouȝt. ¹³ A. hiȝe. ¹⁴ A. weore. ¹⁵ H. reads thus:—

But ther werene fowre systren i-boren
 For a prisoner &c.

¹⁶ A. how. ¹⁷ A. sauȝt. ¹⁸ A. whuch. ¹⁹ H. *therin*: the true read-
 ing is perhaps *per*, but see Gloss. s. v. *pat*. ²⁰ A. Ysaye.

Whos¹ nome schal i-nempned beon²
 Wonderful, as me may i-seon³,
 And God mihtful and rihtwys;
 Of þe world þat comen is
 65 Lord þe Fader,⁴ and Prince of Pes⁵.
 Alle þeos⁶ nomen hou he wes,
 3e schulen⁷ i-heren and i-witen.
 And of domes-dai hou hit is i-writen,
 And of heuene we schulen telle,
 70 And sūdel of þe pynen⁸ of helle.

þauh⁹ hit on Englisch be dim¹⁰ and derk,
 Ne nabbe no sauer¹¹ bi-fore a¹² clerk,
 For lewed men þat luitel connen¹³,
 On Englisch hit is þus bi-gonnen¹⁴.
 75 Ac whose is witer¹⁵ and wys of wit,
 And 3erne¹⁶ bi-holdep þis ilke writ,
 And con þat muchel of lintel¹⁷ vn-louken,
 And hony of þe harde ston souken,
 Alle poyntes he fynde may
 80 Of vre be-leeue and Godes lay¹⁸;
 þat bi-falleþ to Godes godhede
 As wel as to his monhede.
 Ofte 3e habbeþ i-herd ar þis
 Hou¹⁹ þe world i-maked is;

¹ A. hos. ² A. ben. ³ A. i-sen. ⁴ This punctuation seems to be justified, and indeed necessitated, by comparison with ll. 612, 613, and 1375, and with the French of that passage—

E deu, e fort, e li pere
 Du siecle ke uient apres.

The rendering of Is. 9.6 in the Vulgate is as follows:—"Parvulus enim natus est nobis, et filius datus est nobis, et factus est principatus super humerum ejus; et vocabitur nomen ejus Admirabilis, consiliarius, Deus, fortis, *pater futuri seculi*, princeps pacis."

⁵ V. writes this as two lines, thus:—

Lord þe Fader
 And Prince of Pes.

⁶ A. þeose. ⁷ A. schul. ⁸ H. pyne. ⁹ A. þau3. ¹⁰ A. dym. ¹¹ A. saur. ¹² A. omits a. ¹³ A. cunnen. ¹⁴ A. bigunnen. ¹⁵ A. ak hose is wyter. ¹⁶ A. 3eorne. ¹⁷ V. luitel: A. and H. lintel. ¹⁸ H. fay. ¹⁹ A. how.

85 Forþi ne kep¹ I nouȝt to telle,
 Bote þat² falleþ to my spelle.
 In sixe dayes and seue niht
 God hedde al þe world i-diht;
 And þo al was derworþliche i-do
 90 þe seueþe day he tok reste and ro.

Lustneþ to me, lordynges:
 þo God atte begynnynges³
 Hedde i-maad⁴ heuene wiþ ginne,
 And þe angeles so briht wiþ-inne,
 95 And þe eorþe þer-after þer-wiþ,
 And al þat euere in hire bi-lyp⁵;
 Lucifer in heuene wox so proud,
 [þat]⁶ he was a-non i-cast out,
 And mo angeles þē eni⁷ tonge mai telle
 100 Fullen a-doun wiþ him to helle.
 And ȝit was þe sōne þo seuesype⁸ i-wis
 Brihtore forsoþe þen heo now is;
 Also schon þe mone a-niht
 So doþ þe sōne on day-liht.
 105 Ne holde ȝe hit not⁹ for folye,
 For so seiþ þe prophete Ysaye:
 Alle þe schaftes þat þo weren¹⁰
 More miȝt¹¹ and strengþe beren¹²
 Bi-fore þat Adam þe world for-les.
 110 Allas wȝuch¹³ serwe and deol¹⁴ per wes!

¹ A. keep. ² bote þat = except what; as in the French, l. 40, (I quote from the MS.),

Assez souent oi auez
 Comēt le mund fu criez,
 Por co ne voil io mie escrire
 For co kapent a ma matire,
 Ken sis iurs deu tut cria
 Al setime se reposa.

³ A. at þe biginnynges. ⁴ A. i-mad. ⁵ A. bi-lihp. ⁶ H. *that*,
 V. and A. *and*: these four lines, "Lucifer to helle", are not in the
 French. ⁷ A. angls þen eny. ⁸ A. seue sipe. ⁹ A. omits *not*.
¹⁰ A. weoren. ¹¹ A. miht. ¹² A. beeren. ¹³ A. whuch. ¹⁴ A. del.

Alle heo beoþ i-brouht¹ to grounde
 þat of his ofspringe² beoþ i-foude:
 Of heuene-blisse heo beoþ i-flemed,
 And to deolful deþ i-demed³.

115 þe reson is good and feir for-whi,
 As I chulle ow telle for-þi,
 þat ȝe schule loue God þe more⁴
 And him seruen and clepe to his ore.

þo God hedde al þe world i-wrouȝt⁵
 120 þat þer ne faylede riȝt⁶ nouȝt⁷,
 Beest ne fisch ne foul to fleon
 And vche þing as hit ouȝte to beon,
 Blosome on bouȝ⁸ and breer⁹ on rys,
 And alle þing betere¹⁰ þen hit nou is;
 125 And þo he hedde al wel i-don¹¹,
 He com to þe valeye of Ebron.
 þer¹² he made Adam [and-last]¹³ so riche
 Of eorpe, after hym self i-liche;

¹ V. i-brouh. ² A. ofspring. ³ A. i-deemed. ⁴ Fr. has—
 E co par bone reisun
 Apres uos dirai la cheisun.
 Kar bon est le remēbrer
 Pur deu plus chiere mēt amer.

⁵ A. i-wrouht. ⁶ A. riht. ⁷ A. nouht. ⁸ A. bouh. ⁹ A. brer.
¹⁰ A. bettre. ¹¹ H. and though hede alle welle done. ¹² Sir John
 Maundevile in speaking of Hebron says: 'And righte faste by that Place
 is a Cave in the Roche, where Adam and Eve duelleden, whan thei weren
 putt out of Paradyse; and there goten thei here Children. And in that
 same Place was Adam formed and made; afre that sum men seyn. * * *
 And fro thens was he translated in to the Paradys of Delytes, as thei
 seyn, &c.' Compare the lamentation of Roberte the Deuyll:

'Synce Adam was made in Canaan of claye
 I am the greatest synner that lyued on grounde.'

And, 'In þe vale of eboir &c.', Early English Poems, III, 37. But
 Chaucer (Monkes Tale) follows Lydgate and Boccaccio in placing the
 creation of Adam 'in the feld of Damassene'. ¹³ A. and V. and laft,
 H. at the last, and so Fr. has—

Kant ico trestut fet a
 Tut *auderain* adam cria.

See Cotgrave, s. v. *derrain*, and Gloss., s. v. *and-last*.

And aftur his holy prilli-hod
 130 He schop his soule feir and good.
 How¹ miȝte² he him more loue schowen
 Pen his oune liknesse habbe and owen?

To paradys³ he ladde him po,
 And caste sleep on him also
 135 Pat of his syde a rib he nom,
 And per-of Eue his feere com.
 He ȝaf Adam Eue to wyue
 To helpen:⁴ he ȝaf him wittes fyue⁵
 To delen pat vuel⁶ from pe good⁷.
 140 Ȝif he wel him⁸ vnderstood⁹,

He ȝaf him ȝit more worschipe;
 Of al pe world pe lordschipe,
 And alle pe schaftes of water and lond
 Scholden ben vnder¹⁰ his hond;
 145 Feirlek, and freodam¹¹, and mucche miht,
 And pe world to delen and diht,
 And paradys to wonen in
 Wip-uten wo and serwe and pyn,
 Wip-uten dep in goode¹² lyue
 150 Per joye and blisse is so ryue;
 And euere to libben i-liche ȝong,
 O¹³ pat of hem to weren at-sprong¹⁴

¹ A. hou. ² A. mihte. ³ A. pardys. ⁴ A stop at *helpen* is necessary, though it gives a cæsura not common in this poem: the French is,

E puis deuant li lamena
 E *en aie* lui dona.

⁵ A Tract attributed to Wicliffe begins thus: "Clerkys knowen that a man hath five wittes outward, and other fiue wittes inward." See Apol. for Loll. (Camd. Society), Intr. p. xv. With the present passage compare ll. 1173-1177. ⁶ A. euel. ⁷ A. gode. ⁸ A. him wel. ⁹ A. vndur-stoode. ¹⁰ A. vndur. ¹¹ A. fredam. ¹² A. gode. ¹³ See Gloss. s. v. O: H. has 'and all tho that of hem two spronge', the writer evidently not knowing *o* in this sense. ¹⁴ V. and sprong.

þe noumbre of þe soulē þ^t frō heuene felle
þorw Lucifer a-doun to helle¹.

- 155 And whon hit forþ com al þe stren²,
So briȝt³ heo scholden i-blessed ben
So was þe sonne, as I er tolde,
Brihtore þen heo now⁴ is seuen folde⁵;
And so heo scholden to heuene wende,
160 To þe blisse wip-uten ende,
Wip-uten drede of depes dome.
And al þe of-spring⁶ þat of hem come,
From þat ilke day to þis,
Scholde so steȝen to heuene-blis,
165 To þe heritage of wynne⁷ and wele⁸
Among þe murpe of aungeles⁹ fele¹⁰.

Two lawen Adam scholde i-wis
Witen and holden in paradis.
þ^t on him was þorw kynde¹¹ i-let:
170 þat oper¹² was clept lawe i-set.
þat on him tauȝte¹³ atte leste
þorw kynde¹¹ to holden Godes heste.
þat oper lawe [was]¹⁴ þat him was set:
“Of þe appel þow neuer ne et,

¹ Compare—

har stides for to ful fille. þat wer i-falle for prude an hore:
god makid adam to is wille. &c. Early Engl. Poems, III, 17.

² A. streon. ³ A. briht. ⁴ A. nou. ⁵ These three lines seem to mean: ‘They should be glorified so bright as the sun was (then), as I before said, (that is to say) seven times brighter than she is now.’ The French of the whole passage is as follows:—

Pus feussent glorifiez
Tut sanz murir (nel dotez)
Si beaus, si clers, san trauaus,
Come fu lores li solaus,
Si com auant vus ai conte;
E pus el ciel feussent mûte.

⁶ A. ospring. ⁷ A. winne. ⁸ A. weole. ⁹ A. angeles. ¹⁰ A. feole.
¹¹ A. kuynde *bis*. ¹² A. opur. ¹³ A. tauhte. ¹⁴ V. and A. omit *was*,
which H. has and the sense demands.

- 175 Of þe tre¹ þat is for-bode.”
 So [him]² seide [and]³ hiȝte Gode,
 þat whon he of þe appel ete,
 þorw dep he scholde þe lyf for-lete;
 And al þe kynde⁴ þat of him com⁵
 180 Scholde þole þulke dom⁶;
 And ȝif he heolde his heste riht,
 God ȝaf him so muche miht
 To welden al þis worldes winne
 Wip-outen wo and serwe and sinne.
- 185 Þe seisyn⁷ hedde Adam þo
 To wonen in blisse euere and o.
 In muche murþe and joye he wes:
 A-wei to sone he hit for-les,
 His worschipe and his wel-fare,
 190 [And]⁸ brouȝte⁹ vs alle in muche care.
 Þo he of þe appel eet,
 Godes heste he to-brek¹⁰,
 Þe kuyndeliche and þe set ek¹¹.
 Boþe his lawen¹² he to-breek,
 195 And rapere he dude his wyues bode,
 Þen he heold þe heste of Gode.

Þus Adam þorw reupful rage
 Was cast out of his heritage,
 And out of paradys i-driue¹³,
 200 In swynk and swot ī world to liue.
 Þe blisse of lyf he hap forsaken,
 And to deolful dep him¹⁴ taken¹⁵.

¹ A. treo. ² H. *hym*, A. and V. *he*. ³ H. *and*, A. and V. *þat*.
 The copyist of these MSS. has written as another man's words what it
 is inconceivable that the translator should have written as his own: 'So
he who was called God said'. So I follow H. See Pr., pp. 62-64.
⁴ A. kuynde. ⁵ A. coom. ⁶ A. doom. ⁷ A. seysin. ⁸ H. *and*,
 which V. and A. omit. ⁹ A. brouhte. ¹⁰ A. to-breek. ¹¹ A. eek.
¹² A. lawes, ¹³ A. i-dryue. ¹⁴ V. omits *him*. ¹⁵ V. i-taken.

Carfuliche¹ he hap i-coren:
 Now² he porw riȝt³ hap i-loren
 205 Þe murpe þat he miȝte⁴ hauen.
 Whom mai⁵ he to helpe crauen?
 Out of his heritage he is pult
 For synne and for his owne⁶ gult.

Lucifer gon wel lyke þo,
 210 Þo Adam was bi-swiken so⁷;
 For alle þe fendes hedden onde
 Þat he scholde come to þ^t blisful londe
 Þat he hedde porw pruide for-lore:
 Wel hit likede⁸ hem per-fore.
 215 So muche wox heore miht þo,
 Þat al þe world moste after hem go;
 And whon mon hedde i-liued⁹ in care,
 Atte laste he moste dyen and forþ-fare¹⁰,
 Ne miȝte¹¹ him helpe no good dede
 220 Þat his soule moste to helle neede;
 For so hit was þo¹² Adam bi-speke,
 And God nolde no forward breke.

For eyle and hard and muche hit wes
 Þe synne þ^t þus þe world for-les,
 225 Þat vche þing vnder heuene-driht
 So muche les of strengþe and miht.
 God ne wrouhte¹³ neuer þat þing
 Þat out-les porw His wonyng;
 For nis no wone on him i-long,
 230 Ȝif synne nere¹⁴ so hard and strong¹⁵.
 For God ȝaf vche þing al his riht,
 Ac¹⁶ sūne¹⁷ wonede heore alre miht;
 For sūne¹⁷ and wone al is on.
 And wone dude Adam þo anon,

¹ A. carefuliche. ² A. nou. ³ A. riht. ⁴ A. mihte. ⁵ A. may.
⁶ A. oune. ⁷ H. has, That Adam had trespass so. ⁸ A. lyked. ⁹ A.
 i-lyued. ¹⁰ A. forfare. ¹¹ A. mihte. ¹² H. to. ¹³ A. wrouȝte. ¹⁴ A.
 neore. ¹⁵ A. stronge. ¹⁶ A. ak. ¹⁷ A. synne *bis*.

235 Þo he Godes heste at-seet,
 And eke þo he þe appel eet.
 Þorw wone he lees¹ his seysyne:
 Þorw wone he brouhte² hī-self in pyne.
 In þe kynges court ȝit vche day
 240 Me vsep pulke selue lay³.

¹ A. les. ² A. brouȝte. ³ The sense of this difficult passage, from l. 227, appears to be as follows: 'God never created any thing which incurred forfeit through his fault (i. e., through *God's* fault, compare l. 653); for there is no fault attributable to Him—only sin is so hard and strong! For God gave to every thing all its powers; but sin made faulty (or, impaired) the qualities of them all (i. e. of all created things), for sin and fault are all one. And Adam committed a fault then in the very fact (see Gloss., s. v. *Anon*) that he set aside God's commandment (compare the Psalmist's words, The thought of foolishness is sin), and also when he ate the apple. Through his fault he lost his possession: through his fault he brought himself into suffering. In the King's court they still use this same law every day.' The French, of which our translator has given a loose and inaccurate rendering, runs thus:—

Trop fu grief iceu pechie
 Kant trestut feut entuschie,
 Kanque de suz le ciel fu
 En perdi part de sa uertu,
 155 Deu ne fist chose si haute
 Nabessast pa sa defaute,
 Ke terriene chose feust
 Chescune chose son dreit eust,
 Ne feust pechie *que* tant grieue
 160 Pechie a parole brieue,
 Cest defaute apertement
 Defaute e peche en vn sestent, &c.

Lines 155, 156 in the other French text stand thus:

Deu ne fist chose si haute
 Que ne bessast per defaute;

and the meaning, which the translator has quite mistaken, is clearly—
 'God made nothing so high that it was not brought down by his (i. e. *Adam's*) transgression.' H. gives,

God whrowght never that thyng
 But hit peyred thowrgh his wonning;
 But for the wonning of him hit was not long;
 Nere that synne was so hard and strong.

The first two of these lines follow the French: the meaning of the other two and those which follow it is very hard to conjecture.

- Now is Adam wip wo i-nome:
 Sūnes¹ pral he is bi-come,
 Pat freore² was er pen eny ping
 Pat liuede vnder heuene-kyng.
 245 He is porw riht peuwe and pral,
 To whos seruise³ he vnderstod w^t-al,
 Whon he him serwede in [pewdome]⁴,
 And [dede]⁵ wip-outē fredome.
 And peuwe and pral may⁶ not craue
 250 Porw riht non heritage to haue:
 As sone as he is pral bi-come,
 His heritage is him bi-nome.
 In court ne in none londe
 Me ne ouȝte onswere hī ne vnderstonde⁷.
 255 Pēne he mot a-noper seche,
 For to⁸ schewe⁹ for him his speche,
 Pat mowe his heritage craue,
 And pat he pe kynde haue;
 Pat he beo i-boren fre,
 260 And pat he ne eete¹⁰ of pe tre;
 Pat he habbe i-wust wip-inne¹¹
 Pe preo lawen wip-outē synne,
 Pulke two of Paradys,
 And pulke of pe Mount Synays,
 265 Pat to Moyses i-ȝiuen was,
 Pat neuer ȝute i-holde nas
 Of non pat euer dude sūne¹².
 Who mihte penne such mon mūne¹³
 Oper¹⁴ penchen or i-knowe,
 270 Pat such wonder mihte¹⁵ schowe?

¹ A. synnes. ² A. freor. ³ A. seruyse. ⁴ H. has thewdome, A. and V. pe dome; the French is—

Pus kil se seit en *seruage*

(sic MS.), which seems to mean, 'Since he placed himself in servitude'.

⁵ So H., V. diȝede, A. dyede. Fr. gives no help. ⁶ A. mai. ⁷ A. vndurstōde. ⁸ A. forte. ⁹ H., That myȝht swewe. ¹⁰ A. ete. ¹¹ H. with wyne. ¹² A. synne. ¹³ A. myne. ¹⁴ A. opur. ¹⁵ A. myhte.

Siggen I may in pis stude
 Þerof þat ich er dude,
 For nou Ichul tellen of þe stryf¹
 Þat a-mong pe foure sustren lip².

- 275 Hit was a kyng of muche miht,
 Of good wille and gret in-siht;
 And pis kyng hedde a sone
 Of such wit and of such wone,
 Of such strengþe and of such chere,
 280 As was his fader in his manere³.
 Of on wille heo weoren bo,
 And of on studefastschipe also;
 Of on fulnesse heo weoren out-riht,
 And boþe heo weoren of on miht.
 285 Þorw þe sone þe fader al be-gon⁴
 Þat bi-lay to his kynedom⁵.
 [What þat was of]⁶ his begynnyng⁷,
 Þe fader wolde to ende bringe.

- Foure douhtren⁸ hedde þe kyng,
 290 And to vchone sunderlyng
 He ȝaf a dole of his fulnesse,
 Of his miht and of his wysnesse,
 As wolde bi-fallen to vch-on;
 And ȝit was al þe folnesse on
 295 Þat to him-self bi-lay,
 Wip-oute whom he ne mai⁹

¹ A. strif. ² A. lyþ. ³ A. maneere. ⁴ A. bi-gon. ⁵ A. kyngdom.
⁶ V. and A. have, 'wip wit was &c.', leaving the verb 'bring' without
 an object; H., 'alle that was of &c.' Hence it is not difficult to conjecture
 the true reading, which the writer of H. changed from ignorance of the
 common use in early English of *þat* after another relative pronoun. See
 Gloss., s. v. *þat*. The French is,

Quankil uoleit comenceir
 Par son fiz le uout cheueir.

(*Uout* = *voulut*: Mr. Cooke prints *vont*, wrongly.) For the change of
þat into *wit* see note on l. 1401. ⁷ A. biginnyng. ⁸ A. douȝtren.

⁹ A. may.

His kindom wiþ pees¹ wysen,
Ne wiþ rihte hit justisen.

Good is to nempnen hem for-þi:

- 300 Þe furste douȝter hette Merci,
Þe kynges eldeste² douȝter heo is;
Þ^t oper³ hette Sop i-wis;
Þe þridde soster⁴ is cleped Riȝt⁵;
Pees⁶ hette þe feorþe a-þliȝt⁷.
305 Wiþ-uten þeos foure wiþ worschipe
Mai⁸ no kyng lede gret lordschipe.

- Þis kyng, as þou herdest ar þis,
Hedde a þral þat dude amis,
Þat for his gult strong and gret
310 Wiþ his lord was so i-vet,
Þat þorw be-siht of riht dom⁹
To strong prison was i-don,
And bi-taken to alle his fon
Þat sore him pyneden euerichon,
315 Þat of no þing heo nedden onde¹⁰
Bote¹¹ hī to habben vnder¹² honde.
Heo him duden in prisun¹³ of deþ,
And pynede hī sore wiþ-uten meþ.

¹ A. pes. ² A. eldest. ³ A. oþur. ⁴ A. suster. ⁵ A. riht. ⁶ (The French in the Caxton Society's edition is,

La quarte soer ad avun pes,
where for *avun* read *anun*: 'the fourth sister has Peace for her name'.)

⁷ A. apliht. ⁸ A. may. ⁹ A. doom. ¹⁰ H. corrupts these two lines thus:

And of noothing thei hadyn *dowte*,
But hadde him in here rowte.

The French is,

Kar dautre rien neurēt *ēuie*
Fors kauoir li en lur baillie;

where *avoir envie* is clearly used as in modern French, and as in Palsgrave's time it meant 'to have a luste to a thyng'. But as it is very doubtful whether *onde* can signify simple desire, it seems to be a necessary conclusion that the translator has here misunderstood the original.

¹¹ A. but. ¹² A. vndur. ¹³ A. prison.

DE MISERICORDIA.

Merci þat a-non i-seiȝ:

- 320 Hit eode¹ hire herte swiȝe neih²,
 Ne mai³ hire no þīg lengore holde,
 Bi-foren þe kyng comen heo wolde
 To schewen forþ hire resoun,
 And to dilyuere⁴ þe prisoun.
- 325 “Vnderstond,”⁵ quap heo, “Fader myn,
 Þou wost þat I am douȝter þyn,
 And am ful of boxumnes⁶
 Of milce and of swetnes,
 And al Ich habbe, Fader, of þe.
- 330 I be-seche⁷ þat þou⁸ here me,
 Þat þe wrecche prisoun⁹
 Mote come to sum raūsum¹⁰,
 Þat a-midden alle¹¹ his fon
 In strong prison [þou]¹² hast i-don.
- 335 Heo hī made a-gulte pulke vn-wreste,
 And bi-swikede hī þorw heor feir be-heste¹³,
 And seiden him ȝif he wolde þe appel ete,
 Þat whon he hedde al i-ete,

¹ Compare the expression in *Reineke de Fos*, p. 3,

Men dat shāndend mines wives—dat *gait* mi *na*—

Blivt nigt ungewroken—wo it ôk ga!

i. e., ‘But the dishonouring of my wife—that touches me closely—shall not remain unavenged, whatever happens.’ And on p. 14,

Ji sēn it, wat he er hāvt gedān:

Dat latet ju dog *to hārte gân!*

² A. neiȝ. ³ A. may. ⁴ A. diliuere. ⁵ A. vndurstond. ⁶ A. buxomnes. ⁷ V. beo seche. ⁸ A. þow. ⁹ We should have here a line of only five syllables, were we not warranted by the A.S. *wræcca* to sound the final syllable of *wrecchē*. ¹⁰ A. raūsoun. ¹¹ A. al.

¹² A. and V. omit *þou*; H. has ‘in strong pyne *thu* hast him doon’; and Fr. gives—

Ki enmi ses enemis

Auez en griēue prison mis.

¹³ A. bi-heste.

- He scholde habbe al þe miht of Gode
 340 Of þe treo¹ þat him was for-bode;
 And be-gilede² hī þer-of, and heo luytel³
 rouȝtē.
 For falshede euer-ȝite heo souhten⁴,
 And falshede⁵ hem i-ȝolde be,
 And þe wrecche prisun i-sold⁶ to me.
 345 For þow⁷ art kyng of boxumnes⁸
 Of milce and of swetnes⁹,
 And I þi douhter alre eldest¹⁰,
 Ouer alle þe opere¹¹ beldest.
 Neuer I þi douhter neore¹²,
 350 Bote¹³ milce toward him were.
 Milce and merci he schal haue:
 Þorw milce I chulle þe prisun¹⁴ craue
 For þin owne¹⁵ swete pite:
 I schal him bringe to sauete.
 355 Þi milce for him I crie euer-more,
 And haue of him milce and ore.”

DE VERITATE.

- A-non whon Sop þis i-seiȝ¹⁶,
 Hou Merci hire soster¹⁷ hir herte beiȝ¹⁸,
 And wolde þis þral of prisū¹⁹ bringe,
 360 þat Riht hedde hī i-demet w^t-outē ēdige;

¹ A. tre. ² V. be-gylen. ³ A. luitel. ⁴ A. souhton. ⁵ A. falsede.
⁶ See Gloss., s. v. *Sell*. ⁷ A. þow. ⁸ A. boxumnesse. ⁹ A. swetnesse.
¹⁰ Fr., as printed, l. 273, is—

E jo ta fille sui einsuee.

It should be *einsnee* = *aînée*. The same expression occurs in l. 231 in the form *einz nee*.—In l. 276 (compare ll. 349, 350 of our text) there is a similar error:

Ne dirrai ke ta fille feusse
 Si de celui pitie *neusse*;

where Mr. Cooke prints *veusse*. In the MS. the *n* and the *u* are frequently undistinguishable. ¹¹ A. oper. ¹² A. nere. ¹³ A. but.
¹⁴ A. prison. ¹⁵ A. oune. ¹⁶ A. i-seih. ¹⁷ A. suster. ¹⁸ A. beih.
¹⁹ A. prison.

Al heo chaunged hire mood,
 And bi-foren þe kyng heo stood.
 "Fader, I þe biseche, herkne to me;
 I ne may for-bere to telle hit þe
 365 Hou hit me pinkep a wonder þing
 Of¹ Merci my suster wilnyng,
 þat wolde w^t hire milsful² sarmon³
 Diliuere⁴ þe þral out of prison⁵,
 þat swiþe⁶ a-gulte þer Ich hit seih,
 370 And tolde hit to Riht p^t stood⁷ me neih.

"Fader, Ich sigge þe for-þi,
 þou ouhtest⁸ nouȝt⁹ to heere¹⁰ Merci
 Of no boone¹¹ þat heo bisechep þe,
 Bote¹² Riht and Soþ¹³ þer-mide be.
 375 And þow¹⁴ louest Soþ and hatest lees¹⁵,
 For of þi fulnesse i-comen Ich wes.
 And eke þow¹⁴ art kyng Riht-wys,
 And Merci herte so reuþful is
 þ^t ȝif heo mai¹⁶ saue w^t hire mylde speche
 380 Al þat heo wole fore bi-seche,
 Neuer schal be¹⁷ mis-dede a-bouht
 And þ^u kyng schalt be¹⁷ douted riȝt¹⁸ nouht.

"þou art also so trewe a kyng,
 And stable of þouȝt in alle þyng¹⁹,

¹ See Gloss., and compare—

Sire, a mervaele thinke me
 Of Bowdewyns avouyng
 ȝustyr eunyn in the eunyng
 With-owtun any lettyng
 Wele more thenne we thre.

Avowyng of King Arther, 37. 5.

And Morte Arth. (Roxb. Cl.) p. 14,

Wondir thought me nevir more
 Thaȝe me dyd of afolyd knight, &c.

² H. wylsfull. ³ A. sarmoun. ⁴ A. delyuere. ⁵ A. prisoun.
⁶ H. suche; but compare l. 435. ⁷ A. stod. ⁸ V. ouhtes. ⁹ A. not.
¹⁰ A. here. ¹¹ A. bone. ¹² A. but. ¹³ A. soþ. ¹⁴ A. þ^u bis.
¹⁵ A. les. ¹⁶ A. may. ¹⁷ A. beo bis. ¹⁸ A. riht. ¹⁹ A. þing.

- 385 For-pi me pinkep Merci wilnep wouȝ¹
 And spekep to-ȝeynes Riȝt² i-nouȝ³.
 For Riht con hym⁴ in prison bynde,
 He ouȝte⁵ neuere⁶ milce to fynde;
 Milce and merci he haȝ for-loren,
 390 He⁷ was warned per-of⁸ bi-foren.
 Whi scholde me helpe pulke mon,
 ꝑat nedde of hiȝelf pite non?
 His dom he mot habbe, as Sop con sugge,
 And al his mis-dede a-bugge.”

DE JUSTICIA.

- 395 Riht i-herde ꝑis talkyng:
 Anon heo stod bi-fore ꝑe kyng.
 “ꝑi douȝter”⁹, heo seiȝ, “I am, I wot bi ꝑon,
 For ꝑou art kyng, riht domes-mon.
 ꝑer beȝ¹⁰ rihte domes mitte,
 400 Alle ꝑine¹¹ werkes beȝ ful of witte.
 ꝑis ꝑral of whō my sustren deep mene
 Haȝ [dom]¹² deserued¹³ as at ene¹⁴;
 For ī tyme while ꝑ^t he freo wes,
 He hedde w^t him boȝe Merci and Pees¹⁵;
 405 And Sop and Riht he hedde bo,
 And w^t his wille he wente hem fro,
 And tyed¹⁶ hym¹⁷ to wrappe and wouȝ¹⁸,
 To wreccheddam¹⁹ and serwe i-nouȝ²⁰.

¹ A. wouh. ² A. riht. ³ A. i-nouh. ⁴ A. him. ⁵ A. ouhte.
⁶ A. neuer. ⁷ A. and. ⁸ A. her. ⁹ A. douhter. ¹⁰ A. beoȝ.
¹¹ A. ꝑyne. ¹² So H.: Fr. is—

Cit serfs dont parler oi
Iugement ad deserui.

¹³ V. deseruet. ¹⁴ H. gives these two lines thus:
 This thralle of whom my sustren meȝyn,
 Hath dome deserved, as ȝe ȝevyn:
 (read ȝe-ȝevyn rather, = Germ. gegeben, Tat. gigeban, &c.). For *at ene*
 see Gloss. ¹⁵ A. pes. ¹⁶ A. tyȝed. ¹⁷ A. him. ¹⁸ A. wouh. ¹⁹ A.
 wrecchedam. ²⁰ A. i-nouh.

- "So pat ȝif Riht gep,
 410 He schal euere polyen¹ dep;
 For po pow² him pe heste hiȝtest³,
 Þorw Sop p^u [pen]⁴ pe dep him diȝtest⁵,
 And I my-self him ȝaf pe dom⁶
 As sone as he hedde pe gult i-don;
 415 For Sop⁷ berep witnesse per-to,
 And elles nedde I⁸ no dom i-do.
 Ȝif he in court bi-foren vs were,
 Pe dom p^u scholdest⁹ sone i-here,
 For Riht ne sparep for to jugge
 420 What-so-euere Sop wol sugge.
 Þorw wisdam heo demep alle
 As wole to his¹⁰ gult bi-falle."

- Sop and Riht lo pus heo suggep,
 And pis pral to depe juggep.
 425 Neuer nouper ne spekep hī good,
 Ne non [of hem]¹¹ merci vnderstood¹²,
 Ac¹³ as a mon mis-i-rad
 On vche half he is mis-bi-lad,
 Ne helpep hī no pīg wher-so he wende¹⁴
 430 Pat his fo¹⁵ fettep¹⁶ hī in vche ende,

¹ A. polien. ² A. pou. ³ A. hihtest. ⁴ V. and A. *him*: H. reads, Thorgh sothe *then* deth to him thou hettyst.

⁵ A. dihtest. ⁶ A. doom. ⁷ A. soop. ⁸ For *nedde I* H. reads *nedlyche*. ⁹ A. schuldest. ¹⁰ A. and V. *his*—a manifest solecism after the plural *alle*: H., mindful of syntax though not of prosody, gives the line thus:

Aftur *here* gult, as hit *heore* doth befalle.

Fr. has the singular construction in both lines:

A chescun done *par* saueir
 Quankil doit *par* dreit aueir.

¹¹ So H.: A. and V. *pat*. ¹² A. vndurstod. ¹³ A. ak. ¹⁴ A. weende.
¹⁵ H. foon, but Fr. has the sing., like A. and V. both here and in l. 434, he dude. ¹⁶ H. fyȝhtyȝth, and this fettep, if it is the true reading, must mean the same. Fr. has—

Ne se peut garir ou kil aut
 Kel enemi nel assaut,
 'he cannot help himself, wherever he goes, but that the enemy attacks him'. See Gloss.

- And [haþ]¹ i-strupt him al start naked²,
 Of miȝt³ and strengþe al bare i-maked⁴.
 Him and al⁵ þat of him sprong
 He dude a þeuwedam vyl and strong,
 435 And made a-gult swiþe i-lome
 And Riht com after⁶ wiþ hire dome.
 Wiþ-outē Merci and Pees⁷ heo con jugge
 Euer aftur þat Sop wol sugge.
 Ne Pees mot not mid hem be⁸,
 440 Out of londe heo mot fle⁹,
 For Pees bileueþ in no londe
 Wher þat¹⁰ is werre, nuy, and onde.
 Ne Merci mot not a-mong hem liue,
 Ac¹¹ boþe heo beþ¹² of londe i-driue.

 445 Nis þer nout in world bi-leued
 þat nis destrued¹³ and to-dreued,
 And dreynt, for-loren, and for-demed,
 But eiȝte¹⁴ soulen þ^t weren¹⁵ i-ȝemed
 In þe schup; and þat weoren heo,
 450 Noe and his sonas preo
 And heore wyues þ^t heo hedden bi-fore:
 Of al þe world nas be-leued¹⁶ more.
 Careful herte him ouȝte¹⁷ come
 þat þencheþ vppon þe dredful dome;
 455 And al hit is þorw Riht and Sop,
 þat wiþ-uten Pees and Merci dop.

DE PACE.

So þat Pees a-last vp-breek,
 And þus to hire Fader speek:

¹ A. and V. omit the auxiliary, though necessary with the participle *i-strupt*: H. reads,

And *han* stripte him alle start naked.

² A. naket. ³ A. miht. ⁴ A. i-maket. ⁵ A. and V. *al*; see Gloss.
⁶ A. aftur. ⁷ A. pes. ⁸ A. beo. ⁹ A. fleo. ¹⁰ A. þat, V. *þer*; but the latter is probably an error of the scribe, as this use of *þer* (as in *there is* = Fr. *il y a*) is rarely found in this text. ¹¹ A. ak. ¹² A. beoþ.
¹³ A. distruyȝed. ¹⁴ A. eihte. ¹⁵ A. weoren. ¹⁶ A. bi-leued.
¹⁷ A. ouhte.

- "I am pi douȝter sauȝt and some,
 460 And of pi fulnesse am i-come.
 To-fore pe my playnt I make:
 Mi two sustren me habbeȝ forsake;
 Wip-uten me heo doȝ heore dom¹,
 Ne Merci among hem nouȝt ne com².
 465 For no piȝ pat I miȝte do,
 Ne moste Merci hem come to³;
 Ne for none kunnes fey⁴
 Ne moste ich hem come neyȝ⁵.
 Ak⁶ pat dom is al heore owen;
 470 For-pi Ich am⁷ of londe i-flowen,
 And wole wip pe lede my lyf
 Euer on⁸ pat ilke stryf
 Pat a-mong my sustren is a-wake,
 Porw sauhtnesse⁹ mowe sū ende take¹⁰.
 475 "Ac what is hit euer pe bet.
 Pat Riht and Sop ben i-set,
 Bote heo witē wel pe pees¹¹?
 Rihtes mester¹² hit is and wes
 In vche dom Pees to maken:
 480 Schal I penne beo¹³ forsaken,
 Whon eueriche¹⁴ good fourme¹⁵ is wrouht,
 And to habben me bi-pouht¹⁶?
 Ak¹⁷ he ne louede [me]¹⁸ neuere¹⁹ to fere,
 Pat Merci my suster nul not here.

¹ A. doom. ² A. coom. ³ A. come hem to. ⁴ A. feiȝ. ⁵ A. neiȝ.
⁶ A. ac. ⁷ A. I am. ⁸ *on* in both MSS.: see Gloss., s. v. *on*. H. reads *tyll*.
⁹ A. sauȝtnesse. ¹⁰ A. make: H. reads 'mowe so ende take'.
¹¹ V. *peos* without *pe*. ¹² See Pr., p. 54, and Gloss. s. v. ¹³ A. be.
¹⁴ A. eueri. ¹⁵ *fourme* as one word in both MSS., of course = *for me*: compare *mitte* = *mid the* = *with thee*, l. 399. ¹⁶ A. bi-pouȝt. ¹⁷ A. ak, V. and, H. but. The French, of which we can scarcely call this couplet a translation, is—

Mes sauue ne su io mie

Se misericorde nest oie.

¹⁸ H. gives the pronoun, omitted by A. and V., but sanctioned by the French, and imperatively required by the sense: 'But he who will not hear my sister Mercy, never loved *me* as his companion.' ¹⁹ A. neuer.

- 485 "Of vs foure, Fader, I chul telle þe
 Hou me pinkep hit ouȝte to be.
 Whon þe foure bep¹ to-gedere i-sent
 To don an euene juggement,
 And schul þow skil alle and some
 490 Ȝiuen and demen² euene dome,
 Þer ne ouȝte no dom forþ³ gon,
 Er þen þe foure ben a-ton.
 At-on heo moten at-stonden alle,
 And loken seppen⁴ hou dom wol falle.
- 495 "Be⁵ vs foure þis I telle,
 We beoþ not alle of on⁶ spelle:
 Boþe⁷ Ich and Merci
 We be-clepeþ þe dom for-þi;
 Hit is al as Riȝt⁸ and Soþ wol deme,
 500 Merci⁹ ne me nis hit not qweme.
 Wip-uten⁹ vs þer is bale to breme:
 For-þi, Fader, þow nime¹⁰ ȝeme.
 Of vche goodschipe¹¹ Pees¹² is ende,
 Ne¹³ faylep no weole þer heo wol lende;
 505 Ne wisdom¹⁴ nis not worþ an hawe,
 Þer Pees faylep to felawe;
 And hose Pees loueþ wip-uten ȝabbe,
 Pees wip-uten ende he schal habbe.
 Mi word ouȝte ben of good reles,
 510 For þou art Kyng and Prince of Pes.

¹ A. beoþ. ² A. deemen. ³ A. forth. ⁴ A. seppe. ⁵ A. beo. ⁶ A. one.
⁷ See Gloss., s. v. *Boþe*. ⁸ A. riht. ⁹ These two lines are contained
 in V. (Fr. and H.), but omitted in A. The French of this passage is,

Cest iugement iert repelez
 Ke sanz nus niert pas iugez,
 Sanz nus est trop flaelez
 Pur co doit troneir pitiez :

that is, 'This judgment shall be revoked, so that it shall not be decided
 without us: without us he is too severely punished: for this cause he
 ought to find pity.' (For *flaelez* = scourged, compare Wright's L. P.,
 p. 77, 'e d'escourges flaelé'.) ¹⁰ A. nyme. ¹¹ A. goodschupe. ¹² A.
 pes. ¹³ A. þer. ¹⁴ A. wisdom. H. reads, *Wyt ne wisdom is not &c.*
 This line is not in the French.

"For-pi pou ouȝtest¹ to here me,
 And Merci my suster p^t clepeþ to þe,
 Þat þe þral þe prisoun
 Mote come to sum raūsoun.
 515 Vre wille, Fader, pou do sone²,
 And³ here vre rihte bone;
 For Merci euere clepeþ to þe,
 Til þat þe prison dilyuered⁴ be,
 And⁵ I chul fleon⁶ and neuere come,
 520 Bote⁷ my sustren ben sauȝt and some."

þe kynges sone al þis con heren⁸,
 Hou his sustren hem to-beeren;
 And seiȝ þis strif so strong awaken,
 And Pees and Merci al forsaken,
 525 þat w^t-outen help of his wisdom
 Ne⁹ mihten heo neuere to-gedere come.
 "Leoue Fader", quap¹⁰ he, "Ich am pi sone,
 Of pi wit and of pi wone,
 And pi wisdom¹¹ [me]¹² clepeþ me.
 530 And so muche pou louedest me
 þat al þe world for me pou wrouȝtest¹³,
 And so pou me in werke [brouȝtest]¹⁴;
 For we beop¹⁵ on in one fulnesse,
 In miht, in strengþe, and in heiȝnesse¹⁶:
 535 I chulle al don þat pi wille is,
 For pou art kyng rihtwis¹⁷.

"So muche, Fader, ich nyme ȝeme
 Of þis strif þat is so breme,
 þat for þe tale þat Merci tolde þe
 540 Ful sore þe prisun¹⁸ rewep me:

¹ A. ouhtest. ² A. soone. ³ A. and Fader here. ⁴ A. delyuered. ⁵ A. for,
 Fr. e. ⁶ A. flen. ⁷ A. but. ⁸ A. heeren. ⁹ A. heo mihtē neuer &c.
¹⁰ A. qd. ¹¹ A. wisdom. ¹² A. and V. omit *me*; H., *men*; Fr., *ta*
sapience sui clame. ¹³ A. wrouhtest. ¹⁴ A. bouhtest, V. bouȝtest, H.
browghtest, which the sense demands. ¹⁵ A. bep. ¹⁶ A. heihnesse.
¹⁷ A. rihtwys. ¹⁸ A. prison.

- For-pi he rewep me wel pe more,
 For Merci euere clepeþ pin ore.
 Þou art, Fader, so milsful¹ kyng,
 Hire we schul heren of alle ping.
 545 Al [hire wille I chulle]² done
 And sauhten Sop and hire ful sone.
- “Nimen I chulle pe pralles weden³,
 As Sop and Riht hit wolden and beoden⁴.
 And al-one I chul holde pe doom⁵,
 550 As justise ouhte⁶ to don;
 And maken I chulle⁷ Pees to londe come,
 And Pees and Riht cussen and be sauþt and
 some,
 And druyuen⁸ out werre, nuy, and onde⁹,
 And sauen al pe folk in londe.”
- 555 Hose pis forbysene¹⁰ con,
 He may openliche i-seo bi pon
 þat al pis ilke tokenynge
 Is Godes in-siht, Almihti Kynge¹¹.
 Wip God pe Fader nis maked nouht¹²,
 560 þorw God pe Sone is al ping wrouht,
 And alle ping is folfuld¹³ out-riht
 þorw God pe Holigostes miht¹⁴.

¹ A. mihtifol, H. mekefulle. ² A. and V. read, ‘al þe schulen hire wille done’, which does not suit the context, and exhibits the false syntax of ‘al þe’ for ‘alle þe’. H. gives the converse of this grammatical error, but has the right sense, ‘alle here wyll I chull don’, consistently with Fr., ‘trestut son uoler ferai’. ³ A. weeden. ⁴ A. beden. ⁵ A. dom.
⁶ A. ouþte. ⁷ V. chule. ⁸ A. driuen. ⁹ A. oonde. ¹⁰ A. forbisene: H. has this line thus:

Who so this *afore bese* con.

¹¹ For the construction compare—‘And in that Weye is the Tombe of Rachelle that was Josephes Modre the Patriarke’; Mandevile, p. 72. ‘The kyngys doghtur of Sodam’; Emp. Oct., l. 1097. ‘This is launcelotts sheld delake’; Mort Arth. (Roxb. Cl.), p. 21. ¹² A. ouþt, preceded by an erasure. ¹³ A. fulfild. ¹⁴ In H. these four lines are thus strangely metamorphosed:

And alle preo bep¹ on, pouh hit be so,
 In one fulnesse and in no mo.
 565 He ȝiueþ his blessynge w^t mouþ and honde
 To alle þat pis writ vnderstonde².

Ȝe habbeþ i-herd, as Ich ow³ tolde,
 For-whi God þe world maken wolde,
 And hou Adam for-les þorw synne
 570 World and heuene, and al mon-kynne,
 Þat for miȝt⁴ ne strengþe ne for no þing
 No mon nedde of him-self a couryng;
 Ne angel miȝte⁵ mon helpe on none wyse,
 Ne mon miȝte⁵ hi-self fro deþe aryse.
 575 þēne moste nede beo⁶ þorw vche doom⁷
 Þat God of heuene mon bi-com;
 Mon þe deþ polen þorw serwen ryue,
 And God vp-rysen from deþ to lyue:
 Elles were⁸ alle for-lore to nouht
 580 Þat God hedde in þe world i-brouht.

Herkenep⁹ [whuch]¹⁰ loue and boxūnesse¹¹,
 Whuch milce and eke swetnesse¹²,
 Þat God from heuene [alihten]¹³ chees¹⁴
 For o [sele shepe]¹⁵ þat he lees:
 585 [þe nīti nine he leuede]¹⁶ and eode
 To sechen on in vncouþ peode.

Fadur withoute God is maked nowght,
 Thorwgh God the Sone hath alle thing wrowght,
 And alle thyng hath fulfilled utryȝht,
 Thorgh Good the Holygostes myȝht.

¹ A. beop. ² A. vndurstonde. ³ A. ou. ⁴ A. miht. ⁵ A. mihte *bis*.
⁶ A. be. ⁷ A. dom. ⁸ A. weore. ⁹ A. herkneþ. ¹⁰ A. and V. vchone;
 H. wheche. ¹¹ A. boxūnes. ¹² A. swetnes. ¹³ A. and V. alihte and;
 H., to alyȝht. ¹⁴ A. ches. ¹⁵ This is the reading of H.: A. and V.
 have *mon*. ¹⁶ A. and V. þritti ȝeer he liuede: H. has this couplet thus—

His fadur blysse he leuede, and ther fro ȝeode
 To seche theke shepe in uncowthe ȝode.

I have discussed this passage pretty fully in Pr., p. 63, but I may add,
 by way of accounting for the apparently strange reading of A. and V.,

- þēne nis þer such herde-mon non,
 Ne non so miȝtful¹ lord as he is on.
 Whose² wolde his herte on such lord holde,
 590 þat so muche loue hī kuisse wolde,
 þat lyk him-self wolde him make,
 And sipen dep polyen for his sake;
 Er him ouȝte þe herte to springe,
 þen he scholde hī wrappe for³ eny þinge⁴.
 595 Herkenep now forþere atte frome
 How⁵ vr Saueor⁶ wolde come.
 To Abraham þe tipinges comen,
 þe prophetes hit vnder-nomen⁷:
 þat is, Moyses and Jonas,
 600 Abacuk and Helyas,
 Daniel and Jeremye,
 Daudid and Ysaye⁸,
 And Eliseu⁹ and Samuel,
 Siggeþ Godes comynge wel.
 605 Wonder hit were hem alle to telle,
 Ac¹⁰ herkenep hou Ysaye con spelle.

a quotation from the Harrowing of Hell, MS. Bodl. Digby 86, fo. 119.
 Jesus is the speaker:

Hard(e) gates haui gon
 Serewes soffred moni hon
 Þritti winter and half þritti ȝer
 Haui ben wend alende her.

(Alende = and lende = and dwelt.) I may also observe that in the second French text printed by the Caxton Society two lines of the six have dropped out, and the sense is marred accordingly: the other four, scarcely differing from those of Fr. 1, are—

Ke deu du ciel descendi
 Pur sowaylle kil perdi.
 Nonante et ir [*read ix.*] illessa
 Pur une quere sen ala.

¹ A. mihtful. ² A. hose. ³ A. in. ⁴ H. reads these two lines thus:

Sore he awght his handys to wrynge,
 That this Lord wold greve for enythyng.

⁵ A. hou. ⁶ A. sauour. ⁷ A. vndur-nomen. ⁸ A. Isaye. ⁹ V. Elisen. See Gloss. ¹⁰ A. ak.

PUER NAT' E' NOB' FILIU' DAT' EST NOBIS.

- "A child þer is i-boren to vs,
 And a sone i-þeuen vs,
 Þat schal vp-holden his kynedome¹,
 610 And al þus schal ben his nome,—
 Wonderful² God, and of miht
 And redeful³, and Fader ariht
 Of al þe world þat her after schal ben⁴;
 Prince of Pees me schal him sen⁵."
 615 Þeos bep⁶ þe nomen, as þe mowe leeuē,
 Þat þe prophetes him þeeuen⁷.

- 3if þe wolen⁸ heren⁹, tellen I chulle
 How¹⁰ þat child is wonderfolle.
 Such wonder nas neuer i-herd in¹¹ sawe,
 620 Ne neuer schal bi none dawē
 For no tyme þat euer schal come,
 As God of heuene mon bi-come.
 For hose now i-seþe heere¹²
 A child þat riht i-limed nere,
 625 Þat þreo feet and þreo hondē beere,
 And a-noper þat operweis weere¹³,
 Þat hedde foot or hond for-lore,
 And heo weore bope so i-bore;

¹ A. kyngdome. ² A. wondurful. ³ H. rewfull; but Fr. reads,
 E son non nome serra.
 Merueillus e cōseillere.

⁴ See note on l. 65. ⁵ A. seon. ⁶ A. beop. ⁷ A. þeuen. ⁸ A.
 wole. ⁹ A. heeren. ¹⁰ A. hou. ¹¹ H. ny, i. e. 'such wonder was
 never heard of nor seen', but *saw* = *seen* does not occur in this poem,
 if it does anywhere else, not to say that we should much more naturally
 say 'seen nor heard of' than 'heard of nor seen'. The phrase in our
 text however is fully justified by the usage of early English writers.
 Compare for instance Laʒ. Brut, vol. I, p. 284,

Wo ihorde euere segge?
 a saþe oper spelle.

and again vol. III, p. 206,

Næs hit isæid næuere?
 an sæþe no on leoðe.

¹² A. here. ¹³ A. were.

Weoren¹ heo wonderfol², peose two?
 630 Nay forsoþe neoren heo no;
 For þe on hedde kuynde ouer meþ,
 And pat oper to luyte³, and so hit gep.
 Ac⁴ hit is as hit mot nede ben,
 Of vn-mete⁵ kuynde a forschipte streon⁶.

635 Ak pat mihte muche wonder ben,
 Ȝif me miȝte⁷ eny i-seon
 Pat monnes kuynde hedde al ariht,
 Pat hī neore to luite ne to muche wiht,
 So pat he were⁸ al soþfast mon,
 640 Pat no forschippyng weore hī on,
 And eke were⁸ good hors w^t alle;
 Such ping may neuer bi-falle.
 For hose seȝe a such gederyng,
 He mihte hit clepe a wonder ping.

645 And ȝit is more wonder a þousend folde
 Of þe child pat Ysaye⁹ of tolde,
 And clepede hī wonderful¹⁰ for þon,
 Pat he is soþ God and soþ mon.
 For of monhede ne wonteþ hī nouht,
 650 And þorw him is al¹¹ ping i-wrouht;
 And wiþ-uten [synne he is]¹² euere,
 For wone [therof]¹³ dude he neuere;

¹ A. weore. ² A. wonderful. ³ A. luitel. ⁴ A. ak. ⁵ A. vn-meete.

⁶ Fr. puts this more briefly:

Merueillus nient ia nomez

Mes *mustres* soient apelez.

When did *monster* in this sense first become an English word?

⁷ A. mihte. ⁸ A. weore *bis*. ⁹ A. Ysaye. ¹⁰ A. wondurfol.

¹¹ A. alle. ¹² So H.: A. and V. *him is synne*. ¹³ So H., and Fr. has the phrase '*en defaute*', where I suspect the translator took *en* for the pronoun, and intended to convey the meaning that 'the defect or fault of it (i. e. of sin) he never committed'. But either I quite misunderstand the original, or he misunderstood it, as I think he did in the place to which lines 653, 654 allude, (see l. 228 of our text, and the note on l. 240). The French here runs thus:

Ne no schaft þorw him miȝte¹ lees,
As bi-foren i-rad wes.

- 655 Oþer God nis þen he þ^t heuene dihte
þat from heuene dude alihte,
And vnder² vre wede vre kynde³ nom,
And al soþ-fast mon bi-com.
And whon he wolde alles bi-come mon,
660 He moste be⁴ boren of a wommon,
þulke schaft to vnderfonge⁵ wip-alle
þat ouȝte to monnes kynde³ bi-falle.

- Plus merueille est nul itant
La grant merueille del enfant.
Ke ysaie ad nuncie
550 Kest uerrais hō e uerrai de.
Dumanite ne li faut rien
E kil est plein deu co ueū biē.
Par lui tute riens est fet
E sanz li nule rien nest.
555 Kar en defaute nest pas fet
Com auant uous ai retret.
Autre deu nest nul for li
Ki en terre descendi
E de suz autre vesture
560 Pleinement prist la nature.
De la nostre humanite
E deuint hōme en uerite.

The subject here treated of is the deity of Christ in conjunction with his humanity. 'Of humanity he lacks nothing, and that he is very God, that we see well. By him every thing is made, and without him nothing is.' Then come two lines which our translator expands into four (651 to 654), and which he takes to refer to the sinlessness of Christ. The couplet seems to me to be rather a *parenthesis* on the glory and completeness of the creation—'for it was not made defective (or, faulty) as I have above reminded you': (see ll. 101 to 109 of our text).—As to the *therof* in this line, for the metre it seems almost indispensable. We may possibly scan

Fór | wóne | dúde | he néuere

which would be perhaps the worst line in the poem; but it is much better thus:

For wóne | theróf | dúde | he néuere.

¹ A. mihte. ² A. vndur. ³ A. kuynde *bis*. ⁴ A. beo. ⁵ A. vndurfonge.

God nolde alihte in none manere¹
 But in feir stude and in² clere³;
 665 In feir stude and clene siker hit wes,
 Per God almihti his in ches:
 In a Castel wel comeliche,
 Muche and feir and loueliche;
 Pat is pe Castel of alle flour,
 670 Of solas and of socour.
 In pe mere he stont bi-twene two,
 Ne hap he ferlak for⁴ no fo;
 For pe tour is so wel wip-uten,
 So depe⁵ i-diched al abouten,
 675 Pat none kunnes asaylyng
 Ne may him deruen for no ping⁶.

He stont on heiȝ roche and sound,
 And is i-planed ī-to pe ground,
 Pat per ne mai⁷ wone non vuel⁸ ping,
 680 Ne derue no gynnes⁹ castyng.
 And pauȝ¹⁰ he be¹¹ so loueliche,
 He is so dredful and hateliche
 To alle pulke pat ben his fon,
 Pat heo flen¹² hī euerichon.
 685 [Foure] smale toures [per] bep abouten¹³
 To witen pe heiȝe tour wip-uten.

¹ A. maneere. ² A. omits *in*. ³ A. cleere. ⁴ A. of. ⁵ A. deope.

⁶ H. reads this couplet—

That *no maner* asaylyng
 Ne may him *harme* for no thyng.

See note on l. 855. ⁷ A. may. ⁸ A. euel. ⁹ A. ginnes. ¹⁰ A. pauh.
¹¹ A. beo. ¹² A. fleon. This is one of the few passages in which H. has preserved older forms than A. and V., having *fleth* for *flen* in this line and *beth* for *ben* in the preceding. But the sense in H. is sadly mangled, or rather utterly destroyed. The lines stand thus:

And eke hit is so levelyh,
 So dredfull and comlyche
 To alle tho that beth his foon,
 That thei fleth him everichon.

¹³ A. and V. read—

For smale toures pat bep (A. beop) abouten;

Seppē beop pre¹ Bayles wip-alle
 So feir i-diht w^t strong walle
 As heo beop here-after i-write;
 690 Ne may² no mon þe feirschipe i-wite,
 Ne no tonge ne may hit telle,
 Ne pouȝt³ þenche, ne mouþ spelle.

On trusti⁴ roche heo stondeþ faste,
 And wip depe⁵ diches bep⁶ bi-caste.
 695 And þe carnels so stondeþ vp-riht,
 Wel i-planed and feir i-diht.
 Seue berbicans þer beop i-wrouht,
 Wip gret ginne⁷ al bi-pouht,
 And euerichon hap ȝat and tour:
 700 þer neuer ne faylep socour.

Neuer schal fo him stonde wip
 þat pider wol flen⁸ to sechen grip.
 þis Castel is siker and feir abouten,
 And is al depeynted w^t-outen
 705 Wip preo heowes þ^t wel bep⁶ sene;
 So is þe foundement al grene,
 þat to þe roche faste lip⁹.
 Wel is þat þer murpe i-sihþ;
 For þe greneschipe lasteþ euere,
 710 And his heuh¹⁰ ne leoseþ¹¹ neuere.
 Seppen abouten þat oþer¹² heuȝ¹³
 So¹⁴ is inde and eke bleu:

but H. in reading *foure* and *ther* is confirmed by Fr.,

Enuirun ad quatre tureles

En tut le mūd ni a sibeles,

that is, 'Environ il a quatre tourelles: dans tout le monde il n'y a pas de si belles.'

¹ A. preo. ² A. mai. ³ A. pouht. ⁴ The Fr. has 'on the natural rock'—sur roche naiue. ⁵ A. deope. ⁶ A. beop *bis*. ⁷ A. gynne.

⁸ A. fleon. ⁹ A. lyþ. ¹⁰ A. heuȝ. ¹¹ H. lesseth: Fr., *pert*; see note 14.

¹² A. oþur. ¹³ A. heuh. ¹⁴ To see the force of this *so* we must quote the French.

605 Li chasteaus est bel ebon
 De hors depeint enuiron.

þat þe middel heuꝛ¹ we clepeþ ariht,
And schyneþ so feire and so briȝt².

715 þe þridde heuꝛ an³ ouemast
Ouer-wriȝeþ al and so is i-cast
þat wiþ-innen and wiþ-outen
þe castel lihteþ al abouten,
And is raddore þē euere eny rose schal⁴, - *be*
720 þat puncheþ as hit barnde al⁵.

De .III. colurs diuersement
Si est uert le fundement.
Ki a la roche se ioint
610 De grant docour ni faut point.
Kar cele douce uerdour
Ne pert iāmes sa colour.
La colur kest enmi lui
Si rest e ynde. e blui.

That is to say, just as the green 'never loses its colour', so the colour that occupies the middle place '*in like manner remains*' an unfading blue, of which there are two shades, a darker and a lighter.

¹ A. heu. ² A. briht. ³ *An*, which is the reading of all the authorities, seems to be = *on*, which we have in l. 789. For *an* in this sense see l. 1488 and Coleridge's Glossarial Index. *Ouemast* is evidently *overmost*, if we had such a word, so that the phrase clearly means 'on top'. (We might, were it not for line 789, take this *ouemast* as an adjective, as *ovemest* is given in the Gloss. Ind. Then *an* will be = *and*, as often in Early English,—for example

Even *an* morne both ar thay wroght,
Towneley Mysteries, p. 2,—and as *un* for *unde* frequently in Old Saxon,—for example (Rein. de Fos, p. 1)

— men de wōlde *un* felde sag
Grōne stān mid lōv *un* gras,
Un mǎnnig fogel frolik was
Mid sange in hagen *unde* up bomen.

But of *an* in this sense our poem has no second instance.)

⁴ Schal = shall be, see Glossary. ⁵ The French of these six lines is—

La tierce colur par enson
Les karneaus coure ēuiron.
Plus est uermaille que nest rose
620 E piert vne ardante chose.
Tant refluambeie enuiron
Ke tut couere le dongon.

Wip-inne þe Castel is whit schinyng¹,
 So² þe snow³ þat is sneuwyng⁴,
 And casteþ þat liȝt⁵ so wyde
 After-long⁶ þe tour and be-syde,
 725 Þat neuer comeþ þer wo ne wou⁷,
 Ac swetnesse þer is euere i-nou⁸.

Amidde þe heiȝe tour is sprīgyng⁹
 A welle þat euere is eornynge
 Wip foure stremes þat strikeþ wel,
 730 And ernep¹⁰ vppon þe grauel,
 And fullep þe diche a-boute þe wal;
 Muche blisse þer is ouer-al,
 Ne dar he¹¹ seche non oper¹² leche,
 Þat mai¹³ riht of þis water¹⁴ cleche.

735 In pulke derworpe feire tour
 Þer stont a trone wip muche honour,
 Of whit iuori¹⁵, and feiroke of liht
 Þen þe someres day whon hee¹⁶ is briht¹⁷,
 Wip cumpas i-prowen and w^t gin al i-do.
 740 Seuene steppes þer¹⁸ beoþ þer-to,

The *enson* here and in l. 691 is, I suppose, the Latin *in summo*, so that *par-en-son* is a phrase closely analogous to *par-a-mount*, *par-a-vail*, *par-a-vant*, *par-de-hors*, and other such.—*Uermaille* and *tant*—sic in MS.: Mr. Cooke prints *merveille* and *lant*.

¹ A. schininge. ² A. as. ³ A. snowh. ⁴ A. sneuȝwyng. ⁵ A. liht. ⁶ A. *afturlong*. ⁷ A. wouh. ⁸ A. i-nouh. ⁹ A. sprīginge.
¹⁰ A. eorneþ. ¹¹ V. *dar he*, A. *þar him*, the more usual expression.
 H. paraphrases thus:

That man *nedeth* non other leche.

¹² A. opur. ¹³ A. may. ¹⁴ A. watur. ¹⁵ A. yuori. ¹⁶ A. he.
¹⁷ In the French of this line, and of l. 629, for *un* read *mi*. *Ken mi leste* = qu'en mi(lieu de) l'été, *enmi* being a word of similar formation to *parmi*, and found elsewhere though not given by Cotgrave nor (as one word, which it really is) by Kelham. One other instance is in Wright's L. P. p. 65,

Mon ostel est en mi la vile de Paris.

¹⁸ A. omits þer.

Þat so feire w^t ordre i-tiȝed¹ beoþ,
 Feiror þing in world no mon seoþ;
 For heuene-bouwe is abouten i-bent,
 Wip alle þe hewes þat him beþ² i-sent.
 745 Neuere so feir chayȝere
 Nedde kyng ne emperere.

Muche more feirschupe³ i-nouȝ þer wes⁴
 Þer God Almiȝten his in ches;
 Þene nis þer such a⁵ Castel non,
 750 Ne neuer nas but pulke on⁶,
 Ne neuer eft after⁷ be ne schal,
 For God of heuene hit dihte⁸ al,
 And wrouȝte⁹ hit hī self and al dude
 To alihten in pulke feyre¹⁰ stude.
 755 From his kindam¹¹ aboue
 He cudde¹² þe stude muche loue.

Þis is þe Castel of loue and lisse
 Of solace, of socour, of joye, and blisse,
 Of hope, of hele, of sikernesse,
 760 And ful of alle swetnesse.

Þis is þe Mayden [bodi]¹³ so freo:

¹ A. i-tyȝed; H. i-joyned; Fr. simply cochez, i. e. couchés. ² A. beoþ.
³ A. feirschiþe. ⁴ There is something wrong here: Fr. has—
 Assez plus beaute auoit.
⁵ A. and H. *a*, which V. omits. ⁶ V. and H. on, A. al on. ⁷ A.
 aftur. ⁸ A. made. ⁹ A. wrouhte. ¹⁰ A. feire. ¹¹ A. kyngdom.
¹² A. kudde. ¹³ A. and V. omit this word: H. has 'the maydons body',
 and Fr., Cest le cors de la pucele.

And compare l. 55. The omission of the genitive termination to *mayden*
 is justified by the expression in ll. 55, 959, and several others in this
 poem. One or two other instances are—'his fadur blysse' (see note on
 l. 585); 'for Marie love', Piers Pl. Vis., l. 883; 'in Arthur dayes', Roxb.
 Cl. Morte Arthur, p. 1; 'on launcelot landys', ib. p. 80; 'Gawayne strengthe
 gan to in crese', ib. p. 93; 'his soster sone', ib. p. 103; 'the vicounte
 londes', Halliwell's Morte Arthur, p. 265;

And in the *levedy hert* hyt felle
 That was the knyght that ho loved wel,

[per]¹ neuer nas non² bote heo
 þat wip so fele³ pewes⁴ i-warned wes,
 So⁵ þat swete Mayden⁶ Marie wes.

765 Heo stont in þe mere bi-twene two,
 [þat]⁷ heo schilde vs alle from vre fo
 þat vs awayteþ day and niht:
 Heo vs helpeþ wip al hire miht.

þe roche þat is so trewe and trusti,
 770 þat is þe Maydenes⁸ herte, for-þi
 þat neuer synne per-w^t-inne com,
 Ac⁹ heo to seruen God al hire nom¹⁰,
 And wuste hire w^t mucche boxūnesse
 Hire maidenhod wip swetnesse.

775 þe foundemēt p^t faste to þe roche liþ¹¹,
 And þe feire greneschipe per-wip,

Seven Sages, l. 2834; 'the emperour sone', ib. l. 3371; 'in hur fadur pavylon', Emp. Oct. (Hall.), l. 1045; 'to make hys modur pees', ib. l. 1644;

I know not an a
 from the wynd-mylne,
 ne a b from a *bole foot*,

Wright's Pol. Poems and Songs, vol. II, p. 57; and of Roberte the Deuyllle we are told, p. 8,

— hys teeth grewe so peryllouslye
 That the noryshe nypples he bote away.

Numerous other examples are such as—helle pyne, helle ȝates, hevene riche, hevene blis, hevene riche blisse (Piers Pl. Vis., l. 54), hevene quene, herte bote, herte gleem: expressions which have perhaps a fair claim to be termed compound nouns.

¹ A. and V. þat: H. has,

Ther never noon bote hoe.

The French is,

Onkes autre *not* for cele,

i. e. il *n'y eut* jamais &c.

² A. non. ³ A. feole. ⁴ Fr. has,

Ke de tant *uertuz* feust garnie.

⁵ A. as. ⁶ A. maide. ⁷ So H.: A. and V. om. ⁸ A. maidenenes.

⁹ A. ak. ¹⁰ H. alle here hert shoe nome, but the Fr. is—

Mes a deu servir *se prist*.

Compare l. 959.

¹¹ A. lyþ.

[Pat is]¹ þe Maydenes² bi-leeue³ so riht,
 þat hap al hire bodi i-liht.
 For hire bi-leeue⁴, þ^t is so trewe,
 780 þat euere is grene and euere⁵ newe;
 For bi-leeue⁶ is apertement
 Of alle vertues⁷ foundement.

Of þe middel heuȝ⁸ is to wite
 þe swetnesse and þe feirschipe.
 785 þat is þe bi-tokenyng:
 [Pat]⁹ in goode¹⁰ hope, as so ȝong þing,
 [Heo]⁹ was so bisy¹¹ in swetnesse
 To seruen God in boxumnesse¹².

þe pridde heuȝ and þe on¹³ ouemast,
 790 þat hap oueral his liht i-cast,

¹ So H.: A. and V. om. The French reads thus:

Le fundemēt auant nome
 Cit (sic MS.) ka la roche est ferme.
 Ki est depeint a colur
 De se tresbele verdur.
 Cest la foi de la uirgine
 Ke sun seint quor illumine.

² A. maydens. ³ A. beleue. ⁴ A. bi-leue. ⁵ A. adds *is*. ⁶ So H.: A. and V. read '*hire* bi-leeue'. The original translator is hardly likely to have missed the meaning of words so plain as—

Kar foi est apertement
 De tutes uertuz fundemēt;

where the learned bishop doubtless referred not to the Maiden's faith in particular, but to faith generally, just as Wiclif says in the beginning of his *Credo*, "It is sooth that bileue is grounde of alle vertues".

⁷ A. vertuwes. ⁸ A. heuh. ⁹ These words, which A. and V. omit, are supplied from H. That they are necessary is evident from the passage itself, and from the French which runs thus:

E puis est la meine colur
 De si tres bele doucour.
 Cest la signefiance
 Ke od tendrur en esperance.
 Serui tut tens son seignor
 En humilite e en doucor.

"And next is the middle colour, of such sweet beauty. This is the meaning: that with steadfastness (?) in hope she ever served her lord in humility and gentleness." ¹⁰ A. gode. ¹¹ A. bisi. ¹² A. buxomnesse.

¹³ So V. and H.: A. omits *on*. See note on l. 715.

And as þau; hit barnde al hit is,
 (Nis non of so muche pris;)
 Þat is þe clere loue and briht
 Þat heo is al wip i-liht,
 795 And i-tent wip þe fuir of loue
 To serue God þat is hire aboue.

þe foure smale toures abouten
 Þat [witeþ]¹ þe hei;e tour w^t-outen,
 Foure hed þewes þ^t aboute hire i-seoþ,
 800 Foure vertues² cardinals³ [þat]⁴ beoþ;

¹ A. and V. wip: H.

That *kepyn* the hie toure withowtyn.

That H. has preserved the true sense is self-evident. And Fr. has,

Les quatre tureles en haut

Ki *gardent* la tur dasaut &c.

Comp. also ll. 808 and 825. ² A. vertuwes. ³ I believe I am right in asserting that in Early English an adjective takes a plural termination in *es* only when placed after its noun, as here; and in Early English Poems, p. 43, l. 15, 'þreo *wateres principales*'. Other instances are Chaucer's phrase, which every body knows,

Yet sawgh I brente the *schippes hoppesteres*,

Knight's Tale. Near the beginning of The Persones Tale we read: 'Many ben the *wayes espirituels* that leden folk to oure Lord Jhesu Christ, and to the regne of glorie'. Further on in the same Tale we read '*thinges espiritueles*'; and in the Tale of Melibæus, '*goodes temporales*' and '*causes materiales*'. In Wright's Political Poems and Songs, vol. II, p. 161, we read—

—— the wolfe of Englonde

Susteyneth the *comons Fflemmyngis*, I understonde.

In Maundevile, p. 82, we have: 'and in this Templum Domini weren somtyme *Chanouns Reguleres*'; in p. 125: 'for they have noon Companye, and other many *Causes resonables*'; in p. 181: 'aftre this I have gon toward the *parties meridionales*'; and in p. 92: 'in the Mount Syon weren buryed Kyng David and Kyng Salomon, and many othere *Kynges Jewes* of Jerusalem', where I take the liberty of omitting the comma which the editor puts after *Kynges*, as the phrase seems pretty evidently to mean *Jewish Kings*. But the adjective even after the noun is far more commonly used without this sign of the plural, as '*nonnes Cristene*', '*requestes resonable*', &c. The only instance that I have noticed in which an adjective used predicatively has the plural in *es* is in Chaucer's Tale of Sir Thopas,

Of romaunces that ben *reales*,

Of popes and of cardinales.

⁴ A. and V. þer, H. thei, neither of which can be the true reading, to which l. 827 helps us at once.

¶ þat is, strengþe and sleihschupe¹,
 Rihtfulnesse and worschupe²,
 Euerichon w^t a þat w^t ginne,
 þat may non vuel³ come þer-inne

805 And whuche beoþ [pe]⁴ þreo⁵ bayles þet,
 þ^t w^t þe carnels bep⁶ so wel i-set,
 And i-cast w^t cūpas and walled aboutē,
 þat witeþ þe heiþe tour wiþ-uten?

¶ Bote þe inemaste⁷ bayle, I wot,
 810 Bi-toknep hire holy maidenhod
 þat neuer for no þing i-worsed nas,
 So ful of Godes grace heo was.

þe middel bayle, þat wite þe
 Bi-toknep hire holy chastite.

815 And seppen þe [outemaste]⁸ bayle
 Bi-toknep hire holy sposayle.
 Riht me clepeþ hem bayles for-þi,
 þat heo habbeþ þis ladi in hire Bayli,
 þat hire-self one makeles

820 Is mayden chast and weddet wes.
 þorw on of þeos bayles he mot teon,
 þat wol on ende i-borwed beon.

þe seue⁹ [berbicans]¹⁰ abouten,
 þ^t w^t gret gin beon i-wrouþt¹¹ w^t-outen

¹ A. sleihschipe. ² A. worschipe. ³ A. euel. ⁴ So H., and the French is, 'les trois bailles &c.' ⁵ A. þre. ⁶ A. beoþ. ⁷ Fr.,
 Cele a la plus haut estage.

⁸ A. and V. ouemaste: H. otmast. Fr., la *foreine* baille. *Ouemaste* could only mean the highest, which would be the innermost. See the preceding note. ⁹ A. seuene. ¹⁰ A. and V. carnels: H. barbicanes. Compare ll. 695 and 697, and the French—

E les barbekanes set
 Ki hors des bailles sūt fet.

Moreover 'barbicans' really are *outworks*, as required by the next line; but 'carnels', Fr. 'kerneaus', are nothing of the sort: see Glossary.

¹¹ A. i-wrouht.

- 825 And witeþ þis Castel so wel
 Wip arwe and wip qwarel,
 þat beþ¹ þe seuen vertues w^t winne
 To ouercome þe seuen dedly sinne:
 ¶ þat is, pruide, þe biginnyng
 830 And þe roote² of al vuel³ þinge⁴,
 Al maat and ouer-comen wes
 þorw boxumnes⁵ þat heo ches;
 ¶ And hire trewe loue ouercom envye;
 And hire abstinence⁶, glotonye;
 835 ¶ And lecherye⁷ heo made fle
 þorw⁸ hire holy chastite;
 ¶ And al⁹ was destruyed¹⁰ couetyse
 þorw hire largesse in vche wyse;
 ¶ And euere wrappe heo ouer-com
 840 þorw mekenesse þat heo nom;
 ¶ And hire gostliche gladyng
 Destroyed¹¹ sleupe þorw alle þige.

- þe welle springeþ of alle grace
 þat fulleþ þe diches ī vche a place.
 845 Godes grace to-deleþ þis
 þorw meth wip-al as his wille is;
 Ac¹² he louede so þis mayden a-þliht¹³,
 þe folle¹⁴ of grace he hire ȝaf out-riht,
 þorw¹⁵ whom þe grace þat ouer-fleot
 850 Socouereþ al þe world ȝut.
 For-þi me may hire riht clepe and calle,
 “O blessed Ladi ouer opere¹⁶ alle!”

And what mowe þe dyches be
 But hire polemode pouerte,

¹ A. beoþ. For þat beþ = *ce sont* or *das sind* compare Ancren Riwe, p. 10: *þet beoð*, also he seide, þe goð &c. ² A. rote. ³ A. euel. ⁴ As *biginnyng* is either the *nom.* or *acc.* in l. 829, it is clearly impossible that the final *e* should be sounded; and therefore the final *e* of *þinge* must not be pronounced. Comp. ll. 841, 842, where *gladyng* is a *nom.* ⁵ A. buxumnes. ⁶ A. abstinence. ⁷ A. lecherie. ⁸ V. þouȝ. ⁹ V. was. ¹⁰ A. destruiȝet. ¹¹ A. destruiȝed. ¹² A. ak. ¹³ A. apliht. ¹⁴ A. fulle. ¹⁵ A. þorwh. ¹⁶ A. opur.

855 Þat nones¹ kūnes assaylyng
 Ne may² derue þe tour for no þing;
 Þorw whom þe fend is ouer-comen,
 And his miht al by-nomen³.

For pis is þe ladi so gent and fre
 860 Þ^t God seide of to þe neddre on þe tre,

¹ A. no. H. changes this line into

Ther was *no mon-kynnes* assaylyng,

as l. 675 is metamorphosed into

That no maner asaylyng;

instead of

Þat none kunnes asaylyng.

Our present idiom is 'no kind of assault'; but the literal meaning of the expression in our text is so clear (namely 'assault of no kind'), and this use of *kunnes* so common, that it is strange that the writer of H. should have found it necessary to adopt another phrase. His having done so seems little consistent with the supposition that that text belongs to the early part of the fourteenth century. With the *nones kunnes* before us we may compare

on *aīes cunnes* wisen

in Laʒ. Br. iii, p. 23, (rendered by Sir F. Madden 'in wise of any kind'); *monies kunnes* folc, ib. i, 73; a *sūmes kinnes* wisen, ib. i, 168; on *ælches cunnes* wise, ib. i, 344; *anes kunnes* iweden, ib. iii, 207. But more commonly the adjective drops the genitive termination, though this still adheres to the noun; as in the *none kunnes* of l. 675. With this compare the *fale kunnes* of Laʒ. Br. i, 111, second text; *many kynnes* places, Piers Ploughman's Vision, p. 152; *othere kynnes* men, ib. p. 177;

Wel ʒerne he him biþoute

Hou he hire gete moute

In *ani cunnes* wise,

MS. Bodl. Digby 86, fol. 165; *alkyns* trees, Halliwell's Morte Arthur, p. 271; *what kyns* schappe, Rob. of Brunne's Chron., Prol., l. 155. The form *no kynnes* which A. has in the present passage, is found also in Early Engl. Poems, VI. 24, and Judic. p. xiii:

When thai me smote I stud stilly: agans thaym did I *nokyns* grefe. But not infrequently the noun also dropped the case-termination, and accordingly we find *feole kūne* in Laʒ. Br., i, p. 111, first text; wyth *alle kyn* welthe, Emp. Oct. (Hall.), l. 200; as also,

We love the Lord in *alkyn* thyng, Jud. p. xx;

and in Townel. Myst. p. 23,

With the shal no man fyght, nor do the *no kyn* wrake.

Other forms are *moni kunne*, *allirkin*, *this kin*, *what kin*.

² A. mai.

³ A. bi-nomen.

þ^t per scholde comē a wōmon [blyue]¹,
 þat scholde al his pouste² to-dryue³.
 I-blessed beo þis buyrde⁴ of prys⁵,
 þat ouer al opere i-blessed is;
 865 þat so feir was and good so sone⁶
 þat of hir bodi⁷ God made his trone
 To his owne⁸ gistenynge,
 And nom flesch and blood⁹ of hire, to brīge
 His folk out of prisoū:
 870 þat was vre garysoun¹⁰.

þis ladi is feir and good and fre¹¹,
 Whon heo¹² hap so mucche boūte,
 More pen eny schaft þat wes;
 For-þi þe rihtwys sone¹³ hire ches,
 875 And schadewede on hire in wolde¹⁴,
 And feirede hir¹⁵ more a pousend folde.

¹ So H., and so the rhyme demands: A. and V. blipe. There is no corresponding word in Fr. ² Here H. in reading *hed* is nearer to the French, which is,

Kune femme venderoit
 Ke tut son *chief* quasseroit.

³ A. to-driue. ⁴ A. buirde. ⁵ A. pris. ⁶ A. soone. ⁷ H. soule.
⁸ A. oune. ⁹ A. blod. ¹⁰ A. garisoun. ¹¹ A. omits *and fre*. ¹² A.
 he. ¹³ H., the sonne of ryhtwesnes, which agrees better with the
 French:

Meis quant li solaus de droiture.
 Denz son seint cors enumbrat
 Mil itant embeli lad.

¹⁴ This *wolde* (which = *power*) H. turns into the auxiliary verb:

And on heere when he shadowe wolde,
 as Mandevile (Prol.) writes: 'and there he wolde of his blessednesse
 enoumbre him in the seyd blessed and gloriouse Virgine Marie.' It
 seems however as if the original translator, whose words the writer of
 H. misunderstood and forsook, has in this instance rightly recognized the
 bishop's scriptural allusion in *enumbrat* (see preceding note), and, to
 complete his rhyme, had recourse to the gospel narrative to help him
 out. The words of St. Luke in Jerome's version are: 'Et respondens
 angelus dixit ei, Spiritus sanctus superveniet in te, et *virtus* altissimi
obumbrabit (= Grk. ἐπισκιάσει) tibi; ideoque et quod nascetur sanctum
 vocabitur filius dei' (Lu. 1, 35). ¹⁵ A. hire.

þorw¹ þe faste ȝat he con in teo,
 And at þe out-ȝong he lette faste beo².
 How³ so þat was, beo we stille,
 880 For of alle þing God may don his wille.

A derworþe qween⁴! so gēt and fre,
 þat helpeþ alle þat fleop to þe,
 Mi soule is comē to þe for nede⁵,
 þat at þi ȝate bat and loude dop grede;
 885 Bat and gredeþ and loude gon crye⁶,
 "Help me swete Mayden⁷ Marie:
 Vndo, Ladi; I þe bi-seche
 þou let me a luitel cleche
 Of þulke [grace]⁸ þat alle frouere,
 890 þat gostliche beop in herte pouere⁹.

"Lo hou I am bi-set heer-oute
 Wiþ my þreo fon¹⁰ al aboute;
 ¶ þe fend¹¹ þ^t wiþ me fihteþ euere,
 ¶ þe world, my flesch, heo ne stūteþ neuere;

¹ V. þouȝ, corrected by a later hand which inserted *r*. ² Compare Ancren Riwe, p. 38—'þet ilke blissfule bearn iboren of ðine clene bodie to moncunne hele *wiðuten euerich bruche*, mid ihol meidenhod, &c.' The words in italic are correctly rendered by Mr. Morton in his note, 'sine omni ruptura'. ³ A. hou. ⁴ A. qwen. ⁵ A. neode. ⁶ A. criȝe. ⁷ A. maiden. ⁸ So H., though A. and V. omit this word. The French of this passage runs thus:

Franchepucele reine
 De refui forte fermine.
 A toi est malme [sic MS.] venue
 Ki a ta porte huche e hue.
 Hue huche. e hue e crie
 Duce dame. aie. aie.
 Reine dame ourez ourez
 Vn poi reposer me lessez.
 De la *grace* que garit
 Les pources en esperit.

⁹ 'Beati pauperes spiritu', Matt. 5, 3 (Vulg.). ¹⁰ A. foon. In the Tale of Melibæus also we have mention of the 'thre enemyes of mankynde, that is to say, thy flessche, the feend, and the world'; and in Ancren Riwe, p. 196. ¹¹ A. feond.

895 Wip-outen eny mep on me heo fop¹,
 Swipe gret harm heo me dop.
 Gret parlemēt heo habbeþ i-nome².

“Þe fend³ furst is forþ i-come²;
 “Wip preo hostes he dep⁴ me gret wo—
 900 Wip pruide, and wrappe, and sleupe also.
 ¶ Þe world me hap w^t two hostes bistōde;
 Þat is wip couetyse and onde⁵.
 And my flesch me fondeþ to spille
 W^t gloteny⁶ and wip vuel⁷ wille.
 905 ¶ Gret wrappe⁸ heo habbeþ to me i-nome:
 I am as campion⁹ ouer-come.
 But þou me helpe, mayde Marie,
 Ichabbe¹⁰ i-lore þe maystrie¹¹.
 [Þow þat art to alle febulle leche,
 Þow let me of þy dyches cleche,]¹²
 Þer¹³ þe castel is faste and stable
 910 And Charite is constable.”

Of þis castel Ichabbe a luitel told,
 Ac more me miȝte¹⁴ a þousend fold;
 For alle þe godschupes þ^t ī þe world is,
 Out of þis Castel i-comen is.
 915 ¶ Þorw þis laddre God heuene-[drihte]¹⁵
 From heuene in-to eorþe alihte,

¹ A. foth. ² These two lines are transposed in A. ³ A. feond.
⁴ A. dop. ⁵ H. gives this line thus:

That is with covetyse and *hate* he wold me fond.

See Gloss., s. v. *onde*. ⁶ A. glotonye. ⁷ A. euel. ⁸ A. wapþe. ⁹ A. campioun.
¹⁰ A. ich habbe. ¹¹ A. maistrie. ¹² So H., these two lines being omitted by A. and V. The French is—

Si ta grace ne maie
 Tost aurai perdu la mestrie.

815 Tu que fiebles redrescez
 Fai me poser au fossez.
 Ou li chastel est estable
 E charite rest conestable.

¹³ A. þer þer þe castel &c. ¹⁴ A. mihte. ¹⁵ A. and V. dihte: H., as in a multitude of other passages, modernizes into *God Allmyȝht*.

And nom of hire his monhede
þorw whom he wrey¹ his Godhede.

þis is þe ȝard² þat bereþ þe flour,
920 þat maiden þat bar hire creatour.
And þus þe child is i-boren³ to vs,
And such a sone i-ȝeue to vs.

And nis he wonderful þer-fore
Whon he is þus for vs i-bore?
925 So mucche wonder nis of no þinge,
As two kuynden to-geder bringe⁴,
And þat eiper kuynde wiþ-alles
Habbe þat wole to heom⁵ bi-falle,
þat neuer nouper ne wonte no wiht,
930 Ac þat eiper habbe al his riht.

þat is Jhū Godes⁶ sone,
þ^t frō heuene to eorþe wolde come
To sauȝtē⁷ his sustren þ^t were⁸ to-boren,
And dilyueren⁹ þe prison þ^t was forloren.
935 Two kuynden he haþ, we witē bi þon,
þat he is soþ God and soþ mon¹⁰.

Bi-hold now mon to Godes miht,
And his deden hou heo beoþ diht;
þ^t þ^u a-boute nouȝt¹¹ fer se,
940 Ac¹² bi-hold hou boxum he wolde be
þat he wolde be¹³ boren of wōmon
And for vre sake bi-comen mon.
And seppen be-hold hou he vs redeþ,
And in-to sauete vs ledeþ,

¹ A. wreyh: H. kend. ² Compare Wiclif's rendering of Hebr. 9. 4, 'the ȝerde of aaron that florischid'. ³ A. boren, without *i*-. ⁴ A. brynge. "To-geder bringe" here and in l. 990 for "to-geder *to* bringe". For the *to* omitted where another *to* almost immediately precedes, see Gloss., s. v. *To*. H. gives "in oon to bryng". ⁵ A. hem. ⁶ A. Goddes. ⁷ A. sauhten. ⁸ A. weore. ⁹ A. deliuren. ¹⁰ The translator has here omitted 68 lines of the French. ¹¹ A. nouht. ¹² A. ak. ¹³ A. beo.

945 On ful swete manere and on non opur.

And seiþ þus to vs: "Leue broþur¹,
I seo² þe mis-lyken and al for-ȝemed³,
And out of þin owne⁴ lond i-flemed⁵;
And þou seost wel þat for no þing

950 þow⁶ hast of þi self no keueryng.

¶ Ne beo þou in wonhope non,
Ac⁷ ful siker þou beo þer-on;
Ȝif þ^u wole me louē and vnderstōde⁸,
I chul þe bringe in-to þin owne⁹ londe.

955 ¶ Ententyfliche¹⁰ þou herken¹¹ to me,
And do þat ich¹² comaūde þe¹³.

"Mi ȝok is softe i-nowh¹⁴ to weren,
And my burþene¹⁵ liȝt¹⁶ i-nouh to beren.
To Merci bi-houe I am al i-nome,

960 And þus I am for þe i-come;
And Ich¹² þe rede þou suwe me:
I chulle¹⁷ þe batayle nyme for þe.

¶ To ple I chulle þis princes¹⁸ hauen,

¹ A. broþer. ² A. se. ³ A. for-ȝemet. ⁴ A. oune. ⁵ A. i-flemed.
⁶ A. þou. ⁷ A. ak. ⁸ A. vndurstonde. ⁹ A. oune. ¹⁰ A. ententi-
fliche. ¹¹ A. herkne. ¹² A. I *bis*. ¹³ The French of this passage,
which is very inaccurately printed in the Caxton Society's edition, is as
follows:

E si uous dit beaudoz frere.

Jo te uoi ci esgarez

De tun pais eissilez.

925 E si ueez apertement

Ke par toi nas recouremēt.

Ne soiez ia en desesperance

Ne de co naiez dotance.

Ke si crerre me uoillez

930 Tun heritage tut auez.

Oez moi tut sulement

E fetes mon comandement.

¹⁴ A. i-nouh. ¹⁵ A. burþen. ¹⁶ A. liht. ¹⁷ A. chul. ¹⁸ 'This
princess' is doubtless Mercy; but the translator has here quite misread
or misunderstood the original, which is,

Primes por toi voil pleider

940 E ton droit uoil chalanger.

"And pi rihte I chulle crauen;
 965 For Icham¹ of pi lynage:
 I may crauen pin heritage.
 ¶ And Icham¹ of freo nacion:
 Me ouȝte² i-here my reson.
 And Ichabbe i-wust w^t wyne³
 970 þe þreo lawen w^t-outen synne.
 ¶ For þe I chulle to⁴ batayle wende,
 [And]⁵ siker beo þ^u of ful good ende,
 For I chulle an ende ouercome þ^t fiht,
 And to-dreynen al pi riht.
 975 Ne darstou on erpe⁶ pēchen⁷ elles nouht⁸,
 But God and pī euēcristē⁹ to loue ī trewe
 þouȝt."

Lord, wȝuch¹⁰ frēschiþe¹¹! hose nome ȝeme;
 Whō he þ^t welde¹² al pīg and al mai deme,
 Vs schewed¹³ such frēschiþ¹¹ and swetnes,
 980 And a forbysne of boxumnes¹⁴.
 Ac þulke forbisne¹⁵ me luitel telleþ to,
 And selden ī þe world i-seȝe ne ȝore haþ do¹⁶.

¹ A. *I am* (with an erasure after the *I*) *bis*. ² V. oute. ³ A. winne.
⁴ A. þe. ⁵ So H.: A. and V. for. In Fr. there is no conjunction:

Pur toi prendrai la bataille
 Sauerez bone definaille.

⁶ A. eorþe. ⁷ A. pēken. ⁸ A. nouȝt. ⁹ A. euen cristne. ¹⁰ A.
 whuch. ¹¹ A. frēdschiþ *bis*. ¹² A. walde. ¹³ Other uncontracted weak
 preterites in which the final -e is dropped will be found in ll. 1266 (V.),
 1270, and 1388. See Gloss. s. v. *And-last*. ¹⁴ A. boxunnes. ¹⁵ A.
 forbysne: H. reads—

And theke bysenes me lytull tellit to,
 And syliden in the world this vertu is do.

The French of this passage stands thus in the MS.:

Deu. queu docur queu franchise
 Kant cil ki tute rien iustise.
 Tant nus mustrad amitez
 E ensanmple de humilitez.

955 Mes cele ensamp est poi tenue
 E trop reument el mund veue.

¹⁶ So A. and V., but at least as to the number of syllables H. has
 the best reading in this line.

For þe worldlich¹ mon euere i-liche
 Louep þīg þat is worldliche,
 985 ¶ Ac þe gost of charite and of polemodnesse²
 Louep euer goodschipe³ and boxumnesse⁴.
 ¶ For whon to þe world hī ȝeueþ⁵ þe mon,
 And þe worldes good hī waxeþ on,
 He ne þekeþ on God, ne nō oper þynge⁶
 990 Bote worldes catel to-geder bringe⁷.
 ¶ And whō þe catel hap þe maystrie⁸ alast,
 [Hit]⁹ is in his cofre bi-loke so fast,
 Þat al he bi-comeþ ouergart proud,
 And mis-dop his neiȝebors boþe stille¹⁰ and
 loud¹¹.

995 No þing ne wilneþ he largesse,
 But lordschupe and heiȝnesse;
 Þe forbysne¹² of boxūnesse¹³ i-wys¹⁴
 Al þorw pruyde¹⁵ forȝeten is.
 ¶ Þeose ne mowen Jhē suwen wiþ,
 1000 For heore dede al to-lyth¹⁶,
 Ne his red ne leueþ heo nouȝt.
 Whi þēne woldē heo wilnen ouȝt

¹ So A. and V., while H. is for once more accurate and appends the final *e*—*worldlyche*. ² A. þolmodnes. ³ A. godschipe. ⁴ A. boxūnes.
⁵ A. ȝiueþ. ⁶ A. oper þīge. ⁷ See note on l. 926. ⁸ A. maistrie.
⁹ H. hit, A. and V. þ^t hit. ¹⁰ A. stil. ¹¹ The French of these four lines is—

Kant auoir ad la mestrie
 Si ferm enz ses laz le lie.
 Kil deuient fier e orgoillos
 E a ses ueisins surfeitus.

That is to say—"quand la richesse a la prééminence, elle le lie si fermement dans ses lacs, qu'il devient &c." The second of these lines our translator has evidently not understood, and his rendering is both inexact and in our MSS. ungrammatical. H. reads thus:

And when worldly godys han the mastri,
 Hit maketh mon so rebell and hye,
 That he waxeth wonder prowde, &c.

¹² H. vertu. ¹³ A. buxomnes. ¹⁴ A. i-wis. ¹⁵ A. pruide. ¹⁶ So A. and V., not *lyþ*: compare ll. 491, 895, and 1043.

Of heritage in his kyndom ¹,
 þau; he in batayle þe ple bi-won,
 1005 Whon heo doþ al þ^t he for-bat ²,
 And no þīg doþ of þat he hat,
 Ac euer secheþ pride and hei;nesse,
 Ne biddeþ ³ heo nouȝt of boxūnesse? ⁴

For-þi ⁵ Lucifer, as ȝe habbeþ herd telle,
 1010 Fel frō heuene a-doun to helle;
 And also I drede heo scholdē an ende,
 Þulke þat suche werkes doþ, after hī wende ⁶.
 Ac ⁷ I ne sigge hit not for ⁸ þon
 Þat mai ⁹ ful wel eueriche goodemon ¹⁰

¹ A. kindom. ² A. for-bad, but the present tense is evidently correct: see Fr. quoted below. ³ A. kepeþ; H. loveth: see below. ⁴ With these ten lines let us compare first the French original, and then the reading of H.

Icous ihesum ne siwent mie
 Kar lur fet les contralie.
 975 Son conseil ne uoillent crere
 E coment doncs par quel affere.
 Voillent cil riens demander
 Ne del heritage deu aueir.
 Kant il[s] funt quankil defent
 980 E despisent co kil aprent.
 Ne uoillent rien dumilience
 Mes reuilen la deu pussance.

And now H., pp. 43, 44.

Thes synnes mow not Crist sue,
 For thei beth of evyll vertue:
 And whos his vertu levyth nowght,
 Whi shuld he wyllen owght
 Of his eritage in his kyndome,
 That he thorgh plee and bataylle wone;
 And ever aȝeyns his byddyng woll do,
 And aȝeyns here soulys allso;
 And ever secheth prude and hienesse,
 And loveth nothyng bucsomnesse.

⁵ A. perfore. ⁶ Here H. inserts—

But ȝef thei hem amende
 Of that that they dude God afende.

⁷ A. ak. ⁸ See Glossary. ⁹ A. may. ¹⁰ A. god mon.

1015 Habbe gret lordschupe¹ and heiȝnesse,
 Castels, and toures, and gret richesse,
 And may² [wel don]³ and Godes wille holde,
 And libbe God to queme wel ȝif he wolde;
 ¶ Ȝif he lyueþ⁴ ī [loue]⁵ and ī boxūnesse⁶,
 1020 In sopschupe and in rihtwysnes.
 For God wilneþ no piȝ on eorpe her⁷,
 But al mōnes herte w^t trewe loue and cler.

Nou⁸ mihte⁹ sū mon asken þus:
 Hou wolde God plede for vs?
 1025 Hou¹⁰ he eny batayle nom,
 And won vre riȝte¹¹ and a fend ouer-com?
 Lustneþ þenne to me nou,
 And I chulle ow tellen hou.
 Þo Jhesu Godes sone in þe world was i-bore,
 1030 So stille and derne he was þe fend fore,
 Þat he of his come riht nouȝt nuste,
 [Ac]¹² to beo lord and syre ȝit euere he truste,
 As he hedde ben; ac his miht was bi-nome,
 Þo þ^t Jhesu was i-bore and ī-to þ^e world
 i-come.
 1035 Wel þe fend hī seiȝ¹³ in mōnes weeden,
 Ac he nuste¹⁴ what he was, ne wȝuch werē
 his dedē.
 He hī seiȝ¹⁵ wel mon, and¹⁶ i-comē of
 mōkūne,
 Ac¹⁷ euere ī þe world he liuede wiþ-oute
 siȝne¹⁸.

¹ A. lordschipe. ² A. mai. ³ A. and V. welden: H.,

And may ȝet Goddis wylle don and holde.

⁴ A. liueth. ⁵ A. and V. londe; H. and Fr. charite. ⁶ A. boxumnēs.

⁷ A. heer. ⁸ H. how. ⁹ A. miȝte. ¹⁰ A. how. ¹¹ A. rihte. ¹² A.
 and V. as; H. but: Fr. has, Meis quidout par tot seignurir, i. e. mais il
 prétendait dominer partout. ¹³ A. seih. ¹⁴ V. nust. ¹⁵ A. he seiȝ hī.

¹⁶ A. omits *and*. ¹⁷ A. ak. ¹⁸ A. synne.

þe fend wondrede swiþe, and seide, "What
artou?

1040 Wher þ^u beo Godes sone þ^t art i-comen¹ nou?
Al þis wyde world I chul ȝeuen² þe,
So pat þou bouwe³ and honoure me."

RESPONDIT JESUS.

þo seide Jhesu⁴, "Go awei⁵, Sathan⁶, go:
þi kuynde lord ne schalt þow⁷ fonde so⁸."

DIABOLUS DICIT.

1045 ¶ "What wenestou? I ne mowe vnderstonde,
þat Icham⁹ prince and lord of þis londe¹⁰,

¹ A. i-come. ² A. ȝeue. ³ A. bowe. ⁴ A. Jhē. ⁵ A. wei.
⁶ The MSS. keep the Latin and French *th* here. So in MS. Harl. 2253, Fo. 55b. we have—

Alle her kneþ to me nou
a strif wolle y tellen ou.
of ihū ant of *sathan*
þo ihū wes to helle ygan. &c.

On the other hand Wicliffe writes: 'And Poule be-toke þe fornicari to *sapanas* til a tyme, pat his spirit schulde be saue.' (Apology for the Lollards, Camden Society's edition, p. 24.) Elsewhere Wicliffe names *Barthelmew*, *Hector Thebanus*, *Athenis*, and on p. 54, *Sathanas*: on p. 31, *Thimoþe*. In the Early English Poems (ed. Furnivall) we read, p. 31,

þer is þe loþe *sathanas*. & belsebuc þe ealde.

Whether the *th* was kept in the MSS. of poems often cannot be determined from the printed editions, the þ of the MSS. being everywhere, by some editors, turned into *th*. Of the word now before us, *Satan* was one form, as in Cædmon and Roberd de Brunne, and another was *Satanas* (the only Greek form), as in Tat., Bede, the Ormulum, and the Harrowing of Hell (MS. Bodl. Digby 86, fo. 119 sqq.). ⁷ A. schaltou.

⁸ H. strangely alters this line:

I am thy Lord, thou shalt fynde me so!

⁹ A. þ. I. am (sic). ¹⁰ I understand this passage thus: 'What meanest thou? I cannot be a subject, who am prince and lord &c.' See Gloss. s. vocc. *Understand* and *þat*. H. turns these lines into—

What thenketh the? mayst thou not understand?
Seyde the fynde, I am Lord &c.

The French is:

- And in þe seisyne hadde longe i-be
 þorw þe heiȝe kyng þat graūt hit me.
 Alle þing I seo, and alle þiȝ Ich wot;
 1050 But one þi þouȝt no þing I not.
 þou nymest¹ ful muche an hond,
 To be-nymen² me eny þing in þis lond.
 þauȝ³ I nabbe miht ouer þe,
 Wenestou my preye to be-nyme⁴ me?
 1055 Nay⁵, for þat foreward⁶, þorw Sop and Riht,
 Faste ī Godes court is congraffet a-pliht;
 þat hose passede Godes heste⁷,
 He scholde⁸ be⁹ myn, and in sūne¹⁰ leste
 An ende dyen þorw hard dep i-nouh:
 1060 And þe kyng of heuene nul¹¹ do no wouh.
 What wenestou such foreward⁶ breke,
 þat was in Godes court i-speke?"

RESPONDIT JHC̄.

- And þo swete Jhesu hī onswerde and tolde,
 "þat foreward⁶ on ende wel was i-holde¹²;
 1065 Ac þ^u hit bi-gonne formast to breke,
 þo þ^u þorw treson¹³ to monkynde¹⁴ speke,

E ihesu dist ua sathanas
 Ton seignor deu ne tēpteras.
 E cil dist donc ke ueu tu fere

1020 Prince sui de ceste terre.

¹ A. mymest. ² A. binime. ³ A. þauh. ⁴ A. bi-nyme. ⁵ A. nai.
⁶ A. forward *ter.* ⁷ V. repeats—of course simply per sphalma—
 Hose passede Godes heste.

⁸ A. schulde. ⁹ A. beo. ¹⁰ A. synne. ¹¹ A. nil. ¹² A. God wol
 wel holde. H. makes sad havoc of this passage:

And tho swete Jhesu him onswered and tolde,
 And seyde that foreward myȝht not be holde;
 Thow thiself formest dedest hit breke &c.

The French is: Lors respondi li duz ihesu
 Li couenanz *fu bien tenu.*
 Meis tu primes lenfreinsistes
 1040 Kant en *traison* al serf deistes.
 Tu ne murras &c.

¹³ A. tresun. ¹⁴ A. monkynde.

And seidest þ^t treo hī was forbode
 Lest¹ he hedde þe miht of Gode;
 Ac² wolde he of þe appel ete,
 1070 Þenne þ^u seidest he hedde i-gete³,
 For he scholde kōnen al þ^t God con,
 And he scholde neuer die⁴ for þon.
 He a-gulte þorw þe, and elles he wer⁵ skere.
 Vnderstond⁶ my reson⁷, ȝif hit skile were
 1075 [þat]⁸ þou heddest alle forward of me
 And þ^u noldest holdē hē as a-nont þe.”

DIABOLUS DICIT.

“A! Ich am bi-trayȝed⁹,” qd þe fend þo,
 “Nou Ich am þorw ple ouer-comē so.
 Of whom and hou comeþ hit,
 1080 Such reson¹⁰ and such wit,
 þat þou so baldeliche darst nymen þe
 Forte dispute¹¹ a-ȝeynes me?
 þorw ple Ichabbe i-loren al anon;
 [Ac]¹² so ne may¹³ hit nouȝt gon.
 1085 Algate he hap mis-don,
 þorw¹⁴ whom he is in my prison;
 And bote he beo for-bouȝt of me,
 He ne ouȝte¹⁵ from wo disseysed¹⁶ be.”

¹ A. leste. ² A. ak. ³ That is, ‘he would have gained’ = ‘he would be the gainer by it’. But I suspect the true reading is, ‘he schulde i-gete’, the *i-gete* being an infinitive = A.S. *begitan*, but mistaken by the copyist for a participle. ⁴ A. dye. ⁵ A. were. ⁶ A. vndurstond. ⁷ A. resun. ⁸ So H.: A. þauh, V. þauȝ; but this conjunction seems quite out of place. The meaning evidently is: ‘Listen to reason, whether it would be just that thou shouldst receive (the fulfilment of) all the conditions from me, and yet thou shouldst not choose to abide by them as against thyself.’ Fr. does not help much: it is as follows:

Ore esgardez donc reison.

1045 Veus tu de couenant ioir
 Kant couenant ne ueus tenir?

⁹ A. bi-trayet. ¹⁰ A. resun. ¹¹ A. dispute. ¹² A. and V. and, H. but, Fr. mes. ¹³ A. mai. ¹⁴ A. þor. ¹⁵ A. ouhte. ¹⁶ A. disseysed.

RESPONDIT JESUS.

þo swete Jhesu to him con sugge,
 1090 "And Ichulle hī penne for-bugge."
 ¶ "Ȝif þou wolt him bugge to his feore,
 He schal costen þe ful deore."

"Hou¹ deore?" quap Jhesu þo.
 "As he is worþ, er penne he go
 1095 Out of bonde of my prison²."
 ¶ "þat is skile," quap Jhesu, "and good reson³;
 Ne kep I nouȝt⁴ to-ȝeynes riht
 þorw maystrie⁵ bi-nyme þe no wiht."

DIABOLUS DICIT.

¶ "No, ac er⁶ he dilyuered be,
 1100 þou most al so⁷ muche delyuere me
 As al þis world is [worþ]⁸ atte frome,
 Wip alle pulke þ^t schulen herafter come."

JHC̄ DIXIT.

"Blepeliche," qd Jhc̄, "al I chul⁹ don þis,
 For my luttel¹⁰ fynger more worþ is

¹ A. how. ² A. prisoun. ³ A. resoun. ⁴ A. nouht. ⁵ A. maistrie.
⁶ A. ar. ⁷ For *al so* A. and H. have *as*. ⁸ So H.: A. and V. have
nou. The French of this passage, which in the printed poem is dis-
 figured by two or three misprints, runs thus:

1065 E dist li doz ihesu benoit
 Co est bien reison e droit.
 Fo. 22. Contre droit ne uoil io mie
 Tolir toi riens par mestrie.
 Fai le me donc. volentiers
 1070 Kest co donc ke tu quiers?
 Io te dirai bien san faille
 Rendez moi donc *que tant uaille*.
 Com fōt ore tuz cil del mund
 E *quanka* pres tuz iurs uendrunt.
 1075 Volentiers dist il tut cest frai
 Kar mieuz uaut mō petit dei. &c.

⁹ A. ichulle.

¹⁰ A. leste,

1105 þeſen ſuch an hondred¹ worldes ben,
W^t al þat folk þ^t me may herafter ſen².”

DIABOLUS DICIT.

¶ þe fend³ þo to Jheſu onſwere con:
“þat is al ſop, I ſeo bi þon.
For þⁿ maiȝt al þe world demen and dihte:
1110 For nou ouer þe nabbe I no mihte.
And woldeſtou þi finger ȝeue⁴, þauȝ⁵ þⁿ ſo
ſugge,
So vnworþ and ſo vyl⁶ chaffare to bugge?”

RESPONDIT JESUS.

“Ȝe, and al my bodi for his raunsoun,
But I chul⁷ hī habbe out of priſoun.”
1115 ¶ “þou moſt ȝit more do, ar þⁿ him habbe ſo:
þolen on eorþe wandreþe and wo;
And ȝif þou wole a-menden his wouȝ⁸,
þou moſt deþ þolen þorw ſtrōg pyne i-nouȝ.”

And þo ſwete Jheſu hī onſwerde þo:
1120 “Al þat⁹ þou haſt ſeid, al ſchal be do;
For Sop ſeide hit ouȝte ben ſo,
And Riht com after [and ȝef]¹⁰ þe dom þo;
And more þē þⁿ haſt i-ſeid I chulle don
To diliuere¹¹ þe þral out of priſon.”

1125 ¶ þo was þe fend ſiker, and wende wel eþe
Forte haue bi-ȝeten þorw his deþe;
¶ Ac¹² he was cauȝt and ouer-comen,
As fiſch þat is w^t hok i-nomen,

¹ A. hundret. ² A. ſeon. ³ A. feond. ⁴ A. ȝine. ⁵ A. þau.
⁶ A. vil. ⁷ A. chulle. ⁸ A. wouh. ⁹ V. adds a ſecond þat. ¹⁰ So
H., theſe words being omitted by A. and V. The French, as well as
the evident meaning of the paſſage, ſhows that the verb is neceſſary:

Kar uerite le deuise

E puis lad iuge iuſtiſe.

¹¹ A. delyuere. ¹² A. ak, H, and.

Pat whon pe worm he swolewep a-last¹,
 1130 He is bi pe hok i-tiȝed² fast.

A! Mon, nim³ ȝeme and vnderstond⁴ pe
 Hou fynliche ī herte God louep pe,
 p^t wolde dep polē, porwpyne⁵ w^t-outē mep,
 To saue pi soule frō pyne of dep.
 1135 Al vre gult on hī he wolde take,
 And lodliche was bi-lad al for vre sake.
 For he pat neuer no sūne⁶ dude,
 Ne neuer nas w^t fulpe i-foūden ī no stude,
 In alle⁷ pe lymes pat hap pe mon
 1140 Seppē⁸ Adam formest sunne bi-gon,
 Wolde p^t his lymes alle i-pyned were,
 To maken vs of sūne al quit and skere.
 For vre vnwrestschupe⁹ here
 Pe coroune of pornes on his hed he beere¹⁰;
 1145 And for vre folye also
 His eȝen¹¹ weore blynt-wharuet¹² bo;
 And al was his face bi-foulet w^t spot,
 And eke grete boffetes¹³ amōg me hī smot;
 ¶ And for vre speche vnwreste and vyl
 1150 Atterheo hī dude to drike i-meynt¹⁴ w^t eisil¹⁵.

Pe otewyse werkes as pere anonden¹⁶

¹ H. the worme swolewe that the last. ² A. i-tyȝed. ³ A. nym.
⁴ A. vndurstond. ⁵ A. pine. ⁶ A. synne. ⁷ A. al. ⁸ Fr. gives a
 much better sense—

Dont Adam primes pechad.

⁹ A. vnwresteschiȝe. ¹⁰ A. bere. ¹¹ A. eiȝen. ¹² A. blintwharued,
 H. blynwherved. ¹³ A. buffetes. ¹⁴ A. i-meyn. ¹⁵ A. eisyl. ¹⁶ So
 the line stands in the MSS., but it is evidently corrupt. H. gives this
 distich thus:

For unlawfull werk us avonde,
 He was peersed thorgh foot and honde.

Which must be rendered: "For countless misdeeds he was pierced &c.",
 for the *avonde* admits no other explanation that I can see but that which
 would connect it with the Lat. *abundare* and the Romance *habundoz*,
avondos, *aondos*, *aundos* (see Raynouard, s. v. *onda*). But the passage

He lette bope purlen his feet¹ and hōden;
 And for vre woke pouȝtes he polede smerte,
 þ^t me his syde purlede riȝt² to þe herte.
 1155 ¶ What miht³ he pēne do for vs more?
 No tonge may tellen of þat fore⁴
 Ne no mōnes herte ne mihte⁵ penche⁶ so,
 As he polede for vs pyne and wo.

And ho is þat ne miȝte⁷ habbe pite
 1160 Of such frendschupe⁸ and charite?
 Such beo þe duntles of batayle
 þat he polede for vs wip-uten⁹ fayle.
 Ac¹⁰ he polede to depe¹¹ ben i-brouȝt:
 Vre dep porw his dep he hap for-bouȝt.

1165 For more polede he an¹² hundret folde
 Serwe and pyne, þo he dyen¹³ wolde,
 þen þe fend mihte¹⁴ for eny synne¹⁵
 Leggen hond¹⁶ vppon monkunne.

thus read would imply that Christ was pierced for *his own* misdeeds innumerable, which is just what Fr. contradicts:

E pur nos mauois fez *foreins*
 Se lessa percer piez e meins.
 Pur nostre mauois penser &c.

(Sic MS.: Mr. Cooke prints *foreinz* and *vostre*.) Translate: "And for our evil deeds which were *not his own* he allowed &c." As to 'avonde' for *anonden*, the *n* is very distinct in the MSS., and if this were the Romance word, the final *-en* could not be accounted for. I suspect the line ought to begin with the preposition *for*, and that 'as pere anonden' (or perhaps 'as þere anonden', see note on l. 1401) ought to mean 'as there imputed to him', or 'which were not his own', or 'which we were guilty of'. Compare—

Al þat god suffrid of pine. hit nas *noȝt* for *is owen* gilt:

Ok hit was man for sin þine: þat wer for sin in helle ipilt.

Fall and Passion, l. 7, Furnivall's Early English Poems, p. 13.

¹ A. fet. ² A. riht. ³ A. myht. ⁴ So A. and V.; H. has 'telle of his soore'. ⁵ A. miȝte. ⁶ A. pēchen. ⁷ A. mihte. ⁸ A. frendschipe. ⁹ A. wt oute. ¹⁰ A. ak, H. and. ¹¹ A. dep. ¹² A. and. ¹³ A. diȝen. ¹⁴ A. miȝte. ¹⁵ A. sunne. ¹⁶ This *hond* seems much

- For þe soule louep þe bodi so,
 1170 þat neuere heo nule hī wende fro
 For no pyne, ne for sore,
 þau; me hit to-hewe euermore,
 Er þe fyf wittes ben loren out-riht,
 Al heore vertue and al heore miȝt¹.
 1175 þat is þe siht, and þe herynge,
 þe speche, and þe smellynge,
 And þe felynge, he schal leosen an² ende,
 Ar he wole from³ þe bodi wende⁴.
 Kuynde ne may for no þinge
 1180 þolē her þe tipelynge.

- Ac⁵ he þat alle þing mai⁶ welde
 Doublede his peyne an hondred⁷ felde;
 For þo he pynede on þe Crois
 He ȝaf his soule wiþ loud voys.
 1185 þer he schewede þ^t he was God so:
 Vre Raunsum⁸ he dude þo.
 þe bodi⁹ ȝit⁹ liuede wiþ-oute fayle,
 And so he ouercom þe batayle.
 Kuynde ne mihte pole such peyne non,
 1190 For þe fend ne miȝte hit neuer legen¹⁰ on.

- And Marie, Mayden schene,
 Mihtful Moder and milde Qwene,
 For deol mungen I ne may
 þe pyne þ^t þ^u poledest pulke day.
 1195 Ac þe prophecy of Symeon
 Was folfuld¹¹ þo bi þon;
 As wiþ swerd in pulke stounde
 þou heddest þo ful bitter woūde;

in the way: H. omits it. The French is—

Ke diables neurent poeir
 A humeine nature charger.

¹ A. miht. ² A. and. ³ A. fro. ⁴ A. weende. ⁵ A. ak, H. but. ⁶ A. may.
⁷ A. hūdred. ⁸ A. raunson. ⁹ illegible in A. ¹⁰ A. leggē. ¹¹ A. fulfuld.

Ac¹ pi joye doublede an hondrut² folde,
 1200 þo he from dep vp-rysen wolde.
 ¶ For nouȝt worþ³ weore⁴ his passion,
 Neore his resurexion⁵.
 þou⁶ seȝe openliche in alle þinge
 Of his batayle þe endynge,
 1205 þorw whom þe fend was al mat⁷,
 And þe world for-bouȝt and brouȝt in stat.
 þe troupe of vs, and þe beleue⁸ also,
 Bi-leuede⁹ al in þe þo.

In wonhope weore his disciples vchon,
 1210 Ac¹⁰ þou weore studefast euer in on;
 Ne miȝte¹¹ þe no þiȝ tornen out,
 In trewe bileue euere þ^u weore¹², stille and
 loud.

Marie, Mooder¹³ of pite,
 Mayden¹⁴ ful of alle bouȝte,
 1215 Vre bi-leeue was þo in þe i-wis;
 And nou¹⁵ al vre hope is
 þat þou¹⁶ bi-seche pi sone for vs,
 þat so on rode for-bouȝt¹⁷ vs.

Ȝe habbeþ i-herd of swete Jhesu,
 1220 Hou¹⁸ he þorw his muchel vertu
 Vs redeþ to goode¹⁹ euer-more,
 And hou¹⁸ he wolde vs plede fore,
 And hou¹⁸ he wolde to batayle wende,
 And hou¹⁸ he hit ouer-com an ende.
 1225 ¶ Nas pis a good redes-mon
 þat²⁰ vs so deore for-buggen con,

¹ A. ak, H. but. ² A. hundred. ³ H. omits 'worþ', clearly misunderstanding these two lines, which mean—'For his passion would be nothing worth, were it not for (see Gloss., s. v. *Neore*) his resurrection.' This couplet is not in the French. ⁴ A. were. ⁵ A. resurrexion. ⁶ A. þow. ⁷ A. maat. ⁸ A. bileue. ⁹ A. forsoþe bileuede. ¹⁰ A. ak, H. but. ¹¹ A. mihte. ¹² A. were. ¹³ A. moder. ¹⁴ A. maiden. ¹⁵ A. now. ¹⁶ A. þow. ¹⁷ A. for-bouht. ¹⁸ A. how, *quater*. ¹⁹ A. gode. ²⁰ V. pas,

And hap i-rud vs þe way,
 Þer vchone of vs þat wole, he may
 To þe blisful¹ joye come
 1230 Þ^t so lōge þorw Adam² was bi-nome?

Vnderstondep³ nou forþere nopeles
 Hou he is God and euere⁴ wes,
 And ȝe mouwe⁵ openliche i-seon
 Þat hit ne may not elles ben.
 1235 O God al þe world wrouȝte⁶,
 And pulke God vs alle for-bouȝte⁷;
 Oper⁸ God nis non þen he,
 Þe God of whom I seide er þe,
 Persones þreo in þrille-hod.

1240 And o God cleped in on-hod.

Men⁹ may also, clerkes þ^t cōne¹⁰ reden,
 I-seon his Godhede þorw his deden;
 For al þe deden¹¹ þat he dude here
 W^t Godhede and monhede[weore]¹² i-meynt
 i-fere.

1245 And nym nou ȝeme and þ^u miht seon
 Hou þat ilke mihte¹³ ben¹⁴.

¹ A. (per sphalma) blsful. ² 'þorw Adam': so A., V., and H. But the French reads—

Ke *par euain* feut grant pose
 A tuz estapee. e close.

That is, 'which was previously (auparavant) quite shut (lit. paused), stopped against all, and closed.' ³ A. onderstōdep. ⁴ A. euer. ⁵ A. mowen. ⁶ A. wrouhte. ⁷ A. for-bouhte. ⁸ A. opur. ⁹ A. and H. me, Fr. thus:

E ses fez peut *hom* saueir
 E la puissance deu veeir.

¹⁰ A. cūne. ¹¹ A. deeden, the last letter very indistinct. ¹² H. finishes this line with 'he dede in fere'. A. and V. leave the sentence without any verb, for *i-meynt* can be nothing but a participle. The insertion of *weore* (or *were*) seems to be fully justified by the French:

Kar tuz ses fez *furent* mellez
 De hōmesce e de deitez.

¹³ A. miȝte. ¹⁴ A. beon.

- Hose hedde a swerd here
 þat wel i-steled¹ and kene² were,
 And he hit in-to þe fuir dude
 1250 þat hit were³ breȳnge in þe stude;
 Ho is þat þenne mihte,
 Whon hit barnde so brihte,
 þe fuyr⁴ to-delen þe stel fro,
 Oper⁵ þe stel from þe fuir mo?
 1255 And hose w^t þe swerd smite,
 Two kuynden he miȝte⁶ sen⁷ and wite—
 þe stel porw kuynde kerueþ a-pliht⁸,
 And þe fuir brennep⁹ and p^t is riht;
 And al of o swerd hit come.
 1260 Also is of Jhesu Godes sone,
 Two kuynden he haþ, we witen bi þon,
 þat he is soþ God and soþ mon.

For atte neces [he schewede] þis priuete¹⁰,
 At þe Caane¹¹ of Galylee¹²,

¹ A. i-steeled. ² A. keene. ³ A. weo (sic). ⁴ A. fuir. ⁵ A. opur.
⁶ A. mihte. ⁷ A. seon. ⁸ A. a-pliȝt. ⁹ V. brande. ¹⁰ A. gives this
 line thus:

For atte neoces of þis priuete,
 and V. thus:

For atte neces of þis princee (or priucee);
 the writer of these MSS.—for we must bear in mind that they are written
 by the same hand—having evidently not understood what he was copying.
 H. helps us here, reading—

He shewed gret myraculle and priveté
 At the chane of Galilé.

The 'for' at the beginning of the line is not in the French, where the
 couplet—

As nocés seint architeclin
 Kant leawe changat en uin—
 seems rather to connect itself with what precedes.

¹¹ A. þe Cane: for the use of the article with this name compare
 Maundevile's expression: '*the Cane* of Galilee is 4 Myle fro Nazarethe'.
 And so in Wiclif's rendering of John 2. 1,—'and the thridde dai wed-
 dyngis weren made in *the cane* of galile' (Engl. Hexapla.) On the other
 hand in Rob. de Brunne we have—

And in Kana Galyle
 He turnede water yn wyne to be. (p. 344.)

¹² A. Galile.

- 1265 A gistnyng he made Architriclyn¹,
 Per he tornde² water³ to wyn.
 Sixe vessels per weoren i-don:
 Of water³ he bad hem fulle son;
 [As mon]⁴ he bad don water³ per-in
 1270 And as God he tornd hit to wyn.
 And pis ilke dede was al on
 Of soþfast God and soþfast mon.
 And elles-wher⁵ per he eode,
 Muche folk hī suwede of feole⁶ peode,
 1275 Pat fyf⁷ pousend men he hap i-set,
 And w^t⁸ fyue⁹ loues and twey¹⁰ fisses hem
 fed;
 And of þe relef p^t hē leuede bi-fore,
 Twelf cupe-ful weoren¹¹ vp i-bore.
 As mon he hem þe bred to-brek¹²,
 1280 And as God he hap hem i-fulled ek.

Of Lazar also p^u miht i-seon eþe
 Hou he him arerede from þe deþe,

¹ For this change of a common noun (ἀρχιτρούκλινος) into a proper name, compare Maundevile's words: 'In that Castel, seynt Anne oure Ladyes Modre was born. And there benethe was *Centurioes* Hous' (p. 117). So we occasionally even now hear and read of the parable of *Dives*—the syre Dyues of Rob. de Brunne—and Lazarus. So we always speak of Mary *Magdalen*, though 'Marie *Cleophee*' (Mand.) is such no longer. But as to the case before us, Wiclif wrote: 'bere ȝe to the architriclyn' (Jno. 2. 8). ² V. tornd. ³ A. watur ter. ⁴ A. and V. anon. The French is—

Com hōme emplir les roua
 Com deu leawe en vin chāga.

(Roua = rogavit? Kelham has, 'Roaisons, Rogations'.) Compare also with the present passage lines 1279 and 1287 below. In H. we have—

As by his monhede he bade do watur theryne,
 And by his Godhede he turned the water to wyne,—

conveying the same general sense, though the conjunctions here are all at sixes and sevens. ⁵ H. has 'owher', which clearly = A.S. æghwær, æghwar, ahwær = ever-where = wherever. ⁶ A. fele. ⁷ A. fif.

⁸ A. omits wt. ⁹ A. fue. ¹⁰ A. twei. ¹¹ A. weren. ¹² A. to-breek.

Þat foure dawes he leiȝ¹ a-long,
 In þe buriles² þat he stonk.
 1285 Wiþ loud voys³ he clepede þus:
 "Lazar a-rys and cum out to vs."
 Riht as mon he clepede him to,
 And as God he a-rerede him also⁴.

In alle his deden me may⁵ wel i-sen⁶
 1290 Þat he is God⁷ and euer schal ben⁸.
 Þulke God alle þing dihte,
 Þat in þe swete Mayden⁹ a-lihte.
 Al vre be-leeue¹⁰ in him is,
 Vre treuþe¹¹ and vre hope i-wis:
 1295 Persones preo in þrillihod,
 And o God þauȝ¹² in on-hod.

Nou ȝe habbeþ i-herd witterly
 Hou he is God Almihti¹³;
 Ac¹⁴ his strengþe ne¹⁵ may nō telle,
 1300 Herte þenke, ne mouþ spelle.
 For þe heiȝe nome Jhesu
 Haþ in him so muche vertu
 Þat al þat is in heuene hiȝe¹⁶
 Abouen and bineopen¹⁷ feor and neiȝe,
 1305 Bouweþ¹⁸ to þilke¹⁹ nome vchon.
 For-þi þer ne may hit telle non,
 His miht and his strengþe hou hit geþ;
 But as a mon þe rynde fleþ²⁰,
 Sūwhat touchen I chulle fonde
 1310 Of þat Ich may vnderstonde²¹.

Þo Adam hedde i-loren þorw synne,
 Heuene and eorþe and paradyses²² winne,

¹ A. leih. ² A. buriels. ³ A. vois. ⁴ V. omits *also*. ⁵ A. mai.
⁶ A. i-seon. ⁷ A. þat he was God and is: the Fr. is, *kil est deu*.
⁸ A. beon. ⁹ A. maiden. ¹⁰ A. bi-leeue. ¹¹ A. trouþe. ¹² A.
 þauh. ¹³ A. almihty. ¹⁴ H. and. ¹⁵ A. om. ¹⁶ A. heiȝe. ¹⁷ A.
 bineþen. ¹⁸ A. boweþ. ¹⁹ A. þulke. ²⁰ On this passage see Pr.,
 p. 55. ²¹ A. vndurstonde. ²² A. *paradys*: the form in V. is found

þe fend hedde such miht þo
 þat al þe world moste after hī go;
 1315 For [whom]¹ þe world was furst wrouȝt²,
 He haþ him vnder-i-brouȝt³.
 Such strengþe he him þo ches
 þat prince of al þe world he wes.
 þer nas non for his goodschupe,
 1320 For penaunce ne for holyschupe⁴,
 þauȝ⁵ he pynede hi-self in flesch and felle,
 þat þe fend ne ladde him to helle.

[Ac]⁶ þe strengþe of Jhesu Godes sone
 Him haþ al mated and ouer-come.
 1325 Ouercomē and i-mat he was⁷ ful sone,
 þo he wende of him to done
 As he hedde don of oþer alle
 þat he lette in-to helle falle:
 Alle he ladde herbifore after⁸ his wille,
 1330 And in-to helle [con]⁹ hem spille.

To þe croys¹⁰ he con come,
 And wolde habben¹¹ his soule i-nome;
 Ac¹² he faylede, þe traytour¹³;
 He was a-bated of his tour¹⁴,
 1335 For Godes Godhede hī haþ doū cast
 In-to helle and i-bounden fast.

also in the Harrowing of Hell, l. 193 (Bodl., MS. Digby 86, fol. 119),
 And comen to paradises blisse.

So in l. 211; and in l. 173, paraises blisse.

¹ A. and V. whon: H. but for monkynde &c. Fr. is very clear:

Celui *pur* ki le monde fu fet

En son poeir out attreit.

² A. wrouht. ³ A. vndur-i-brouht. ⁴ A. holischupe. ⁵ A. þauh.

⁶ A. and V. and, H. but, Fr. meis. ⁷ A. was he. ⁸ A. aftur. ⁹ A. and V. com. ¹⁰ A. crois. ¹¹ A. habbe. ¹² H. but ȝet. ¹³ A. traitour.

¹⁴ H. anowre, probably because the copyist took *tour* in the sense of *tower*. The line really means, 'he was smitten down in his *turn*': compare ll. 1315, 1316. Fr. has—

Il est de son *torn* abatuz.

For þorw his Godhede his soule eode
 þidere for hise þat hedden¹ neode,
 þat ȝore hedden him a-bide
 1340 And sore longeden² to gon him mide³.

Helle-ȝates he al to-breek⁴,
 And to-daschte al þe fendes⁵ ek.
 A gret bite he bot of helle nom⁶
 And drouh alle hise out vchon
 1345 þat leeuedē his nome and hī knewe,
 And serueden hī wip herte trewe.
 Such strengþe nas neuer i-herd ar þis,
 Ne neuer schal but of him i-wis.
 For þe meste strengþe he al bi-reuede
 1350 þat þe fend⁷ in þe world heuede.
 He was en-armed ful stronge⁸,

¹ A. hedde. ² A. longede. ³ A. myde. With these lines compare the words of Adam to Christ in the Harrowing of Hell above referred to:

Welcome louerd wel þou be
 Ful longe haueþ ous þout after þe,

and Eve says,

So longe hauen we ben herinne
 þa fewe nou beþ oure sunne.

⁴ So in the Harr. of Hell:

Helle ȝates ich come nou to
 Nou ich wille þat hy ben houndo

* * *

Helle ȝates her .I. falle
 And suppen go into helle
 Satanas here .I. þe binde
 Ne salt þou neuere hene winde

(i. e., never shalt thou unwind). ⁵ A. feondes. ⁶ I strongly suspect that for *nom* we should read *anon*, as in the form of this line which H. gives—

The maystri of helle he hede *anon*.

Nom spoils the rhyme, and one would scarcely expect *bot of* = *out of* except, if at all, in northern English.

⁷ A. feond. ⁸ The scriptural allusion here, namely to the parable of the 'strong man armed' (*fortis armatus*, Vulg.) in Luke 11. 21, seems not to have been understood by the English translator, or even by the writer of the French MS., who has put *si* where the bishop must have

þat his ʒat wuste ful longe¹;
 Ac² þo þe strengore hī ouer-com,
 Gret preye he³ him bi-nom.

- 1355 For-þi him seiþ wel Ysaye,
 þat seiþ in his prophecie
 þat he scholde [Myhtfol]⁴ i-cleped ben⁵.
 His strengþe may no mon i-seon,
 Ne no tonge ne mihte reden
 1360 Ne pouȝt penken his mihtful deden.
 ¶ For his miht me ouȝte him drede,
 And for his swetnes hī loue ful nede.

- þis is vre child and vre help,
 Vre strengþe and vre ʒelp,
 1365 Vre be-leue⁶ and vre socour,
 Vre treuþe and vre honour;
 þat so boxum bi-com for vs,
 He ʒaf him-self to sauē vs.
 And al o God dude þis,
 1370 Fader and Sone and Holigost i-wis.

Sūdel ʒe habbeþ i-herd nou riht
 Of his strēgþe and of his miht;

written *li*, both to give point to the allusion and to mark the antecedent to the relative which begins the next line.

Li maufe fu [*li*] fort arme
 Ki sa porte a si fort garde.
 Mes quant li plus fort sorueneit
 Ses espoilles lui ad toleit.

¹ H. cuts this down into the charming line,
 And wȝst full long.

See Pr., pp. 60, 61. ² A. ak, H. bote. ³ A. om. he. ⁴ A. myldeful,
 V. myldefol, H. myȝhtfull, Fr.—

Pur co dit bien ysaie
 En sa douce prophecie.
 Ke *il fort* nome serroit &c.

⁵ A. beon. ⁶ A. be-leeue.

Ac¹ herkneþ² ȝit forþere of Ysaye,
 þat cleped³ him in his prophecie
 1375 Fader of þe world þat scholde come⁴.
 For while he walkede her atte frome,
 He folfulde⁵ in alle þinge
 Alle holye prophetes [byddynges]⁶.

Hou he is Fader ȝe schullen⁷ i-heren,
 1380 And hou we alle of him i-streoned⁸ werē.
 Þorw Adam we sūgeden furst vchon,
 And eeten þe appel wiþ hī anon;
 And alle we of him i-streoned⁸ weoren:
 Þe cors⁹ þat he beer alle we beeren.
 1385 Þorw kuynde we hedden þe curs alle
 Þorw riht ne miȝt¹⁰ hit elles bi-falle.

Adam vr fader þe forme mon
 Fleschliche streoned vs euerichon,
 Ac¹¹ pulke fleschliche streonynges
 1390 Beere¹² vs bale and serwynges,
 Neore¹³ þe grace of swete Jhesu

¹ A. ak, H. but. ² A. herkenep. ³ A. clepeþ. ⁴ See note on l. 65. The French here is—

Pere au poeple ki uendroit.

Au siecle ke feut a uenir.

⁵ A. fulfilde. ⁶ So H.: A. and V. have bi-gynnynges, which makes no sense. The French is simply 'tute seinte prophecies'. For *bidding* = announcement, see Gloss. ⁷ A. schulle. ⁸ A. i-streoned *bis*. ⁹ A. curs. ¹⁰ A. miht. ¹¹ A. ak. In H. this passage is thus metamorphosed:

And for the synne that Adam in Paradys dede,
 All we that of him come shuld ha byn in sory stede,
 Nere the grave [sic] of swete Jhesu
 That us ȝeynbowght thorgh gostli vertu.

The French is—

Meis icele engendrure

Feut a nus e pesme e dure.

Ne feust la grace ihesu crist

Ke nus engendra en esperit.

¹² A. beer.

¹³ Compare l. 1202.

- þat vs strenede¹ [þorw]² gostliche vertu.
 þorw Adam we weore to depe i-demet³,
 þorw Jhesu vp-rered and al i-qwemed.
 1395 He is vre Fader ariht,
 And so goodliche vs hap i-diht
 þ^t w^t his blod he vs [waschede]⁴ of sinne⁵,
 And brouȝt vs out of wo to winne.
 Neuer fader for no childe
 1400 Of fyn loue nas so freo ne mylde.

- [Wan]⁶ from þe roode⁷ for vre neode
 Riht in-to helle he eode,
 Fourti tymen⁸ þer he wes,
 [O]⁹ þat he vp-risen ches.
 1405 þat was on þe pridde day,
 Erliche vppon a Sonen-day,
 þo þe niȝt¹⁰ fro þe day to-brek¹¹
 So seide seint Austin þo he spek¹².
 W^t him he drouȝ out alle hise
 1410 þat diȝeden¹³ in his seruise
 From þe¹⁴ tyme þat he Adam wrouȝte,
 þat he vp-ros¹⁵ and vs for-bouȝte.
 To his disciples he hī schewede¹⁶ i-lome¹⁷,
 And eet and dronk, eode and come
 1415 Fourti dawes he was heere¹⁸ fulliche,
 And prechede¹⁹ hem Godes kineriche.

¹ A. streone. ² A. and V. om.: see the readings of H. and Fr. just quoted. ³ A. i-demed. ⁴ A. and V. waked, H. wassheth, Fr. laua. See Pr., p. 64. ⁵ A. synne. ⁶ Fr. kant: A. and V. have *þat*. I have no doubt that the earlier manuscript from which A. and V. were copied had the Anglo-Saxon *p* (*w*) throughout, and thus the *pan* = *wan* being mistaken for *þan* was changed into a conjunction more fitly corresponding to the *so* in the preceding line, with which this line was connected by mistake. On the *þ* and *p* compare ll. 287, and 1151, note. ⁷ A. rode. ⁸ A. and H. tymes. ⁹ A. and V. *þo*, H. *er*, Fr. *deskau tierz iur*. Line 152 shews pretty clearly what the true reading is. ¹⁰ A. niht. ¹¹ A. to-breek. ¹² A. speak. ¹³ A. *þo þat dyeden*. ¹⁴ A. *þat*.
¹⁵ A. a-ros, H. up-ros. ¹⁶ A. schewed. ¹⁷ H. sone. ¹⁸ A. here.
¹⁹ A. preched.

Vppon holy þoresday¹ þer on his nome
 Heo weren² i-gedered alle i-some
 Vppon astude, þer he among hem com,
 1420 And of mis-bileue he hem vndernom.
 In whonhope³ and doute heo weoren vchon,
 3it heo seȝen hī alyue a lyues-mon.

þo 3it ne mihten heo for no wit⁴
 Riht to sope i-leeuen hit.
 1425 Ac⁵ heore doute was vre bi-heue⁶,
 And fastnede ful wel vre bi-leeue⁷;
 For muche vs dude sikernesse⁸
 Of Thomas misbileuenesse,
 þat nolde for no mon þat was
 1430 Bi-leeuen þat he ded and arisen⁹ was,
 Ar he hedde hondlet þe woūde so wyde,
 þat Longeus¹⁰ made in his syde,

¹ A. þorsday. ² A. weoren. ³ A. wonhope. ⁴ i. e. for no wiht
 = for nought. See Glossary, s. v. *Nouht*. ⁵ H. but ȝet. ⁶ A. biheene.
⁷ A. bileue. ⁸ A. sikornesse. ⁹ A. arysen. ¹⁰ Sic in A. and V.
 and the Townley Mysteries: H. writes Longes, Fr. longis (and so Rob.
 the Dev.), the Coventry Mysteries, Longeys, the later Greek and Latin
 fathers, Longinus. The origin of the name is apparently implied in the
 words 'sed unus militum *lancea* (λόγχη) latus ejus aperuit', John 19. 34,
 Vulg. It is curious to note the various instances in which tradition has
 given names to persons who are mentioned but not named in the Scrip-
 tures themselves. Thus the mother of the virgin Mary was Anna (see
 note on l. 1265), and her father Joachim son of Barpanther, according
 to Epiphanius, Greg. Nyss., &c. The magi who visited the infant Jesus,
 always reckoned as three in number, are named by Mandevile as 'the
 3 Kynges, Jaspar, Melchior, and Balthazar; but Men of Grece clepen hem
 thus, Galgalathe, Malgalathe, and Saraphie; and Jewes clepen in this
 manere in Ebrew, Appelius, Amerrius, and Damasus.' The readers who
 choose to consult Calmet, s. v. Magi, will find this statement as to the
 different names given to the three kings by the Jews and the Greeks,
 just reversed, as might be expected; and other names also mentioned.
 Of the second and third names the Cov. Mysteries give the forms Mel-
 chiȝar and Baltaȝare, in the latter of which the ȝ probably = z as is oc-
 casionally the case. Mandevile again speaking of 'the Cytee of Sarphen'
 says, 'and there reysed he Jonas the Wydwes Sone from Dethe to Lyf,'

And¹ seon þe woūdes grene and weet,
Wꝛuche þat weoren on honden and feet¹.

- 1435 Þo schewed Jh̄c² hī his wondes³ wyde
In hondes and feet and pulke on his syde⁴:
“Þou art Ichot”⁵, quap Thomas þo,
“Mi God, and my Lord also.”
“Ȝe, Thomas,” quap Jhesu Crist,
1440 “Þou hit leuest, for þou hit sixt;
Alle heo moten i-blessed ben,
Þat hit leeuē, þau⁶ heo hit not seon!”
Openliche he made pulke day
Faste and siker vre [fay]⁷.

- 1445 Wip his disciples he eet þo,
As he was er i-wont to do,
And sette tweyne and tweyne to gon
Ȝond al þe world to prechen vchon,
To alle schaft and to alle wihte—

- 1450 Þat is to mon þorw rihte—
Þat heo bi-leeuē⁸ ī Godes sone, þ^t is in him,
And þat vche mon folwede him⁹

the widow's son not being named by the evangelist himself (Lu. 7. 12). In like manner the penitent thief—"the gode Theef" (Mand.)—was called Dysmas, whom Piers Plowman's 'Roberd the Robbere' claims for his brother (Vis. l. 3419), Dysmas's companion in guilt and punishment being Jestes according to the Cov. Myst. And the soldiers who had charge of the grave of Christ receive names in the Cov. Myst. such as appear to be derived from tradition.

Pylat. Come forth, ȝe ser Amorawnt,
And ser Arphaxat; com ner also
Ser Cosdram, and ser Affraunt,
And here the charge that ȝe must do.

¹ These two lines are omitted in A. ² A. Jhū. ³ A. woūdes. ⁴ A. side. ⁵ A. I wot. ⁶ A. þauh. ⁷ A. and V. lay, H. fay, Fr.—

A ceu iur uout apertement
La foi fermer de tute gent.

⁸ A. by-leeuē.
Pr., pp. 55, 56.

⁹ That is, had himself *baptized*, see Gloss., and

In þe Fader, and in þe Sone also,
 And in þe Holy Gost¹ þat glit of hem bo.
 1455 For hose neore i-borē eft, at þe² frome
 In-to heuene ne³ mihte⁴ he neuer come;
 Ac⁵ pulke þat bep⁶ i-fulwed in riht bileeue⁷,
 Schulen beo brouȝt in Godes bi-heue⁸.

Wel openliche he schewep vs þer-fore
 1460 Þat vche mon mot eft ben i-bore,
 And ȝif we schulen eft i-boren ben⁹,
 We mote comen of sunne-streon¹⁰.
 Þat is þe water of vertu,
 Þer vs gostliche strenep swete Jhesu;
 1465 And whon he vs hap so strened¹¹ i-wis,
 Forsope vre Fader penne¹² he is,
 And penne we alle his children bep.
 Sikerliche vnwrestlyche he deep¹³
 Þat such Fader ne louep w^t al his pouȝt.
 1470 He ne eet of þe appel riht nouȝt:

¹ A. holigost. ² A. *atte* for *at* þe. ³ A. om. *ne*. ⁴ A. mihte.
⁵ A. ak. ⁶ A. beop. ⁷ A. bileue. ⁸ Fr. has here—

E lors deuisa leur aler
 Kil alassent al mūd prescher.
 A vniuerse creature
 Cest a hōme par droiture.
 Kil en le fiz deu creussent
 E baptizez touz feussent.
 El nun del pere e del fiz
 E del seintisme esperiz.
 Kar ki rene ne serrad
 Ia ou ciel nentrerad.
 Mes les creanz les baptizez
 Serrunt mis en sauuetez.

(I need hardly explain that *creanz* = believers, and *rene*, i. e. *rené* = born again, *renatus*, John 3. 5,—the 'eft i-boren' of our text.) ⁹ A. beon.

¹⁰ Fr.—

Mes pus ke rene serrum
 Engendrure auerum.

¹¹ A. streoned. ¹² V. om., H. then. ¹³ A. dep.

Baldeliche we mouwe¹ porw hī craue
 Vre rihtes in heuene to haue;
 For he haþ alle þe lawen² i-wyst³—
 Of o poynt ne haþ he mist—
 1475 Þat neuer neore i-wust ne i-holde,
 Er he him-self comen wolde.

Þe forme mon þat of eorþe com,
 Brouȝt⁴ vs werre and pees bi-nom.
 Þat oþer mon from heuene com w^t meyn:
 1480 And haþ i-ȝolden vre pees⁵ aȝeyn.
 ¶ Fleschliche was þe forme mon,
 Þat muche wo vs brouȝte vpon;
 Þat was out of paradys i-pult,
 And al his ofspring, for his gult.

1485 Ac⁶ vre gostlych⁷ Fader, swete Jhesu,
 Vs bryngeþ⁸ aȝeyn porw his vertu.
 He þat from heuene com,
 From louh an heiȝ he vs up-nom.
 Þat from eorþe com, to eorþe he geþ:
 1490 Þat from heuene com, to heuene he step.
 ¶ On holy⁹ Þoresday (þer al þe folk i-seiȝ¹⁰
 Wȝuche¹¹ þat stoden a-bouten hī neih)
 Þe wey he made vs to lede
 Þorw þe skewes, þer he eode
 1495 Wip sopnesse and wey¹² of lip¹³.

¹ A. mowe. ² A. and H. lawes. ³ A. i-wist. ⁴ A. brouht. ⁵ A.
 vr pes. ⁶ A. ak, H. but. ⁷ A. gostlich, H. gostili. ⁸ A. bringeþ.
⁹ A. holi. ¹⁰ A. i-seih. ¹¹ A. whuche. ¹² A. wei. ¹³ Either this
 passage is corrupt, or the translator has again quite missed the bishop's
 meaning, whose words are—

La uoie a ses seinz a fet
 Par les nuwes ou il vet.
 Vie. verite. et voie
 Od sei meine bele proie.

‘He has made the way for his saints through the clouds where he goes
 —the life, the truth, and the way. With him he brings a glorious booty.’
 Here the third line contains an unmistakable allusion to the words, ‘Ego
 sum via et veritas et vita’, Jno. 14. 6.

- þe feire cūpanye [he]¹ him ladde wiþ,
 þat he out of helle nom,
 þat to muche blisse com.
 To pulke blisse he made hem weende,
 1500 þat euer lasteþ wiþ-uten ende,
 þer he woneþ as he dude er
 Wiþ his Fader, o God þer,
 Persones preo in þrilli-hod²,
 And o God þauþ³ in on-hod,
 1505 þat alle þing wrouþte, as þ^u mon wost,
 Fader and Sone, and Holygost.
 þauþ vche nome of þise þre
 [Be]⁵ sinderliche⁴ [seyd]⁵ as he ouþte to be,
 O God hit is wiþ-uten care,
 1510 Of alle schaftes schuppare;
 To whom joye and honour bi-come
 Wiþ-uten ende⁶, þe holy Gome.

- Now biseche we God for his merci
 Such lyf her⁷ leden⁷ and so trusti,
 1515 þat we his heste holden so long,
 þulke pes vs wonye among
 þat he sende frō heuene to monkinne⁸,
 And þ^t he wone w^t vs w^t-inne;
 And aftur⁹ þis lyf to joye wende!¹⁰
 1520 þis writ in God nimeþ¹¹ nou ende⁶.
 þer is ende and byginnynge¹²,
 So holy writ seyþ¹³, of alle þinge;
 God leue¹⁴ vs here so ende,
 þ^t we ben worþi to heuene wende¹⁰. Amē¹⁵.

¹ A. and V. om.: H. 'he hadde him wythe'. ² A. pilly hod (sic).
³ A. þauh. ⁴ A. synderliche. ⁵ A. and V. omit the verb: H. has
 'byn syndry seyð', and Fr.—

E sil iad distinctiun

De trois persones par nun. &c.

⁶ A. eende bis. ⁷ A. leden her. ⁸ A. monkynne. ⁹ A. after. ¹⁰ A.
 weende bis. For the *to* omitted see note on l. 926. ¹¹ A. nymeþ. ¹² A.
 biginnynge. ¹³ A. seip. ¹⁴ A. leue. ¹⁵ A. Am̃.

GLOSSARY.

(For words not contained here see Coleridge's Glossarial Index.)

Abate, *v. a.*, smite down, 1334. Fr. abatuz.

Abugge (for pronunciation see *Sugge*), *v. a.*, pay the penalty for, 394.
A.S. abiegan.

Afterlong, *adv.*, along, 724. Fr. has—

De lung la tur e de Le,

i. e. de longo ... de lato.

Agulte, *v. n.*, offend, 335. A.S. agyltan; Fr., in this passage, trespasser.
We find *gulte* in the same sense in Moral Ode, 108.

Al, *adv.*, altogether, 524, 1136.

Al, *adj.*, plur. alle, = all, 8, 16, and *passim*. The distinction between the sing. and plur. forms is disregarded in one or other of the MSS. in 16, 333, 433, 545, 561, 650, 1139, 1214.—Ouer alle þing = all our things, 12.

Alle and some, = each and all, 489. We have this phrase also in Liber Cure Cocorum, p. 10,

And hew þy noumbuls *alle and sum*;

and in Handlyng Synne, 169, and 2183, with a noun singular:

Þe tale ys wrytyn *al and sum*

In a boke of Vitas Patrum.

In the Play of the Sacrament, l. 402, it undergoes tmesis—

whyle t_{ei}ey were *alle together and sum*.

Alast, *adv.*, at last, 457, 991. The A.S. expression was *on laste* (compare *Apliht* and *I-some*), but the prep. *at* is used in this phrase as early as in Laʒ. Brut, in which we find *at þan laste* and *a þan laste*, vol. iii, p. 66. If the *a* in *alast* stands for *at*, we may also compare *aʒaf* (A.S. *agæf*) as perhaps = *atgaf* = uttered, in the Owl and Nightingale, 139, and A.S. *aspringan*, *adrifan*, *aswipan*, &c. as probably = *ætspringan*, &c.

Algate, *adv.*, yet, in any case, at all events, 1085; Fr. tutefoiz.

Amidden, *prep.*, amid, 333. A.S. on middan = in medio.

An, *prep.*, on, 1177, 1488. So often in Laʒ. Br., and see *End*.

And, *prep.*, = an = on, 1177 (A.), and in like manner

[And-last, *adv.*, at last, 127, A.S. *on laste*. I had put *atte laste* in the

text, and am indebted to Mr. Furnivall for the suggestion of *and-last*. That the reading of the MSS. is corrupt, with *laft* = left, is proved—besides other reasons—by the fact that in this poem all such contracted preterites in *-te* keep the final *-e*, as *ouȝte*, *brouȝte*, *wrouȝte*, *miȝte*, *dihte*, *moste*, &c.]

Anon, *adv.*, 234, 319. The MSS. divide *a non*, though *an on* doubtless is the true division. The A.S. form is *on an* = in one (sc. time, or moment). Even in A.S. the prep. *on* = *in* or *on*, was sometimes written *an*. In Rob. Brunne's Account of Arthur we get the form *on one*:

Þe messe bigan son *on one*.

In 1083 *al anon* = all in one = all at once.—As to *a non* for *an on*, one case of this kind which seems to have escaped observation is found in Owl and Nightingale, 144,

Thos hule luste thider-ward,
And hold hire eȝe notherwa(r)d,

‘kept her eyes turned in another direction’.

Anonden, ?, 1151.

Anont, *prep.*, anent, against, 1076.

Apertement, *adv.*, manifestly, 781.

Aplight, *adv.*, 304, 847, 1056, 1257, certainly, in truth; or more exactly, (in) *plighted* (troth). The prefix *a*, which stands in some cases for *ge*, as in *ago* = *igo* = Germ. *gegangen*, *adight* (Ch.) = *ydight* = A.S. *gediht*, *along* = *ilong* (q.v.) = A.S. *gelang*, *alike* = *yliche* = A.S. *gelic*, (compare *enough* = *ynou* = *genog*),—in others is a corruption of *on* = *on* or *in*, as in *alive* (Ch., *on live*), *abroad* (Ch., *on brede*), *a-hunting* (Ch., *on hunting*, and so *on hauking*), *abed* (Ch., *on bedde*), *aboard*, *afire*, *aloud* (in the Mort Arthure, ed. Hall., *one lowde*), *anight*, *a' Godes name*; and so Ch. has both *aswoun* and *on swoun*. I suspect that *aplight* belongs to the former of these classes. Mr. Halliwell thinks that it “is the same as ‘I plight’, I promise you”. And we do find ‘Mi trauthe I the pliȝte’ in the Avowyng of King Arther, 27. 16, but is there any other instance of the prefix *a* = the pron. *I*?—The explanation ‘immediately, at once’ given in the Glossarial Index does not suit our passages.

As, *rel.pr.*, which, ? 1151. See Furnivall's Early Engl. Poems, p. 77, l. 225.

At, *prep.* governing *gen.*, 92. So *to* occasionally governs the *gen.* in A.S. and *of* in Early (and in Modern) English.

At ene, 402. Taking this reading as in the MSS., the *ene* must = the earlier *æne* from the numeral *an*, one. Then *at ene* will = *at once*, though in the old form of this phrase (*at ones*) the preposition governs the genitive: see *At*. In Laȝ. Br. *æne* is either dat. or acc., and *at* regularly takes a dative. The *as* redundant before *at ene* is paralleled in *as tȝte* (Handl. Synne, l. 264), *assȝȝe* (ib. 1452), and many of Chaucer's adverbial phrases, especially of time, such as *as now*, *as at this time*, *as for that day*, *as in his tȝme*, &c.

But I suspect the genuineness of the reading, though emendation

is not easy. My friend the Rev. J. Earle suggests *as at-gene* in the sense of 'and that for certain'. He says: "It sounds to me as if *at-gene* is a good representative of the old inflected *gegnum* = obviam: *gegnunga*, adv., aperte, certe, omnino, plane, prorsus, (Grein, s. v.); and compare the provincialism 'the gainest way' = the nighest way." The *zene* of O. and N. 843 which is unexplained in the Gloss. Ind. is apparently a verb, and = *meet*.—Were the existence of a verb to *atgive* (see *Alast* and *Atsprong*) established, I should be inclined, by aid of H., to read—

Þis þral of whō my sustren meuē
Hap dom deserued *as at-zeuē*,

i. e. as already pronounced.

At one (in the MSS. *a ton*) = agreed, 492, 493. The fuller phrase *atte one assente* occurs in the Avowyng of King Arther, 59. 9, and in the Seven Sages, l. 2072 (*at on acen*); while we find also *at on red* in nearly the same sense in l. 2064 of the latter poem. (Qy. When did the verb *atone* first appear in its modern sense, or, as in Shakspeare, in the sense of *to reconcile*?)

At-sprong, *part.*, sprung, descended, 152, A.S. *asprungen*. There is an A.S. noun *ætspringnes*, springing out, given by Bosworth.

Atset, *v.a.*, put away, set aside, neglect, 235.

Atter, *sb.*, gall, 1150. Fr. has *fel amer*, H. *galle*; though A.S. *atter* or *ator* = poison.

Awayte, *v.a.*, lie in wait for, 767. The French is—

Ki nus *agueitent* tut dis.

Cotgr. has *aguetter*, Palsgr. *aguayter*, for to lie in wait.

Baldeliche, *adv.*, boldly, 1081, 1471.

Bat, *v.a.*, biddeth = prayeth, Fr. *huche*, 884. A.S. *bit*, from *biddan*. See *Forbat* and *Hat*.

Bayle, *sb.*, 687, 805. 'Bailey, a name given to the courts of a castle, formed by the spaces between the circuits of walls or defences which surrounded the keep. Oxf. Gloss. Arch.' Halliwell's Arch. Dictionary. 'Baille, pieu, palissade'. Ménage.

Be, beo (= by, as in H.), *prep.*, concerning, as to, 495. So *be* in A.S., as, *cweþan to þæ menigu bi Johanne*, Rushw. Gosp., Mt. 11. 7.

Beclepe, *v.a.*, complain of, appeal against, 498.

Beget, *v.n.*, gain, profit, *part.* *bi-ȝeten*, 1126.

Beheste, *sb.*, promise, 336. Fr. has—

La *primesse* lui fauserent.

Beiȝ, beih, *v.a.*, pret. of bow, 358. A.S. *bugan*, pret. *beah*, *beag*.

Bend, *v.a.*, = circumdare, as in the modern nautical expression 'the sails are bent', 743.

Berbican, *sb.*, barbican, 697, (823). The *barbican* was an outwork—'une faussebraye, ou muraille de dehors, *antemurale*. On appeloit aussi

barbacanes les défenses qu'on faisoit au bout d'un pont,' (Ménage). See also Viollet-le-duc's Military Architecture in the Middle Ages, especially figures 17 and 18. But the name *barbican* was also, according to Ménage (and Spelman), applied to the 'meurtrières' or machicoulis, (for which see Viollet-le-duc, figures 19 and 69) 'c'est-à-dire ces ouvertures qui sont aux murailles des villes et des places fortes, d'où l'on tire à coups de mousquet sur les ennemis.' But of *barbican* in this sense I can find no example in any old writer, or in any of the dictionaries. It is worth observing also that the strange blunder of confounding *barbican* with *créneau* is found only in one or two modern writers (Vigénère quoted by Ménage, and Raynouard). In our author, l. 823, the case is simply one where 'bonus dormitat Homerus', as the words 'pe seue' prove to a demonstration: the ἀναγορά of the definite article being to 'seven barbicans' already mentioned (l. 697), whereas no 'seven battlements' are mentioned.

Besiht, *sb.*, award (?), 311. Fr.,

Par *agard* de iugement.

Bespeak, *v.a.*, threaten (?), 221.

Bi-caste, *v.a.*, surround, part. bi-caste, 694.

Bicome, *v.n.*, belong, 1511. Fr. apent (Lat. appendet) = appartient.

Bid, *v.a.*, desire, 1008.

[Byddynge, *sb.*, announcement, 1378. Compare the use of the verb *beodan* in Beowulf, l. 786, and Cædm., p. 188, 11.]

Bifal, *v.n.*, belong, 81, 293, 928.

Bifoule, *v.a.*, defile, 1147.

Biheve, *sb.*, behoof, advantage, 1425. A.S. bihefe.

Bilie, *v.n.*, belong, 96, 295. A.S. *belicgan* = extend or lie, by or about.

Bi-loke, *part.*, locked up, 992.

Bi-reve, *v.a.*, take away, 1349. A.S. bereafian.

Bipouht, *part.* from A.S. *bepencan* = remember, 482. The Fr. is—

E pur moi aueir *retreit*,

i. e. 'and to have me brought back' viz. *to mind*. (Compare Fr. l. 556

Com auant uous ai *retret*,

'as before I have *reminded* you'.) Bi-pouht = considered, devised, 698.

Blyntwharvet, *part.*, blindfolded, 1146. The *wharvet* is from A.S. *hweorfan*, to turn, or the noun *hweorfa*, a whirl, a spool.

Boffet, *sb.*, buffet, blow with the open hand, 1148. Fr. has—

E des *paumes* le ferirent.

Bond, *sb.*, bonds, confinement, 1095.

Borwe, *v.a.*, protect, save, 822. Is not *borwe* in this sense derived from A.S. *beorgan*, though of the same form as the derivative from *borgian*?

So the *folwe* of our poem is not A.S. *folgian* but *fullian*.

[Bot, *v.a.*, pret. of bite, 1343: see note. A.S. bitan, pret. bāt. He *bote* hys lyppys, Emp. Oct., l. 1070]

Bopē, *num. adj.*, both, 497. A line of five syllables in this metre would

scarcely be tolerable; but the A.S. *begen*, O.Sax. *bede*, Du. and Ger. *beide*, &c., fully warrant us in taking the word as a dissyllable.

Bote, but, *conj.*, unless, 350, 374.

Bote, but, *conj.*, used where we should now use the unemphatic *why*, 809. So *ἀλλά* often in Greek, as in Rom. 6. 5.

Breer, *sb.*, bud (?), 123.

Breme, *adj.*, rampant, furious, 501, 538.

Bugge (for pronunciation see *Sugge*), *v. a.*, buy, 1091.

Care, *sb.*, 217, sorrow, grief, distress,—*chagrin*, Palsgr. Such is the true sense of this word in Early English, and not solicitude or anxiety. The phrase 'cark and care' is not simply 'acribus sollicitæ mentis curis confici' (Jun.), in which case it would be a mere tautology. Thorpe's rendering of 'on cearum cwidum' by 'with anxious speeches' (Cædm. p. 269, l. 2) does not at all express the force of the passage: it should rather be 'sorrowful' or 'lamentable'. In l. 1509 care = doubt.

Careful, *adj.*, sorrowful, 453.

Carfuliche, *adv.*, sorrowfully, 203.

Carnel, *sb.*, (in this poem) a battlement, 695, 806, (823). The modern *créneau*—for beyond doubt it is the same word—is defined by Chambaud 'une de ces pièces de Maçonnerie, coupées en forme de dents, et séparées l'une de l'autre par intervalles égaux, au haut des anciens murs de ville ou de château.' So 'pinna muri' is Carpentier's explanation of *carnellus* and *quarnellus*, and Ducange gives the same both for *quarnellus* and for *ζρινέλια*. But Barthius (ap. Ménage) gives a very different definition: 'foramina quadrata in muris et munitionibus'. And so in Grassi's Dizionario Mil. Ital. *créneau* is given as the Fr. equivalent of 'archibusiera: piccola apertura, che si fa ne' muri per tirare coll' archibuso contro il nemico;'—only the *archibusiera* (archière) is not a 'foramen quadratum', but a long and narrow slit, made perpendicularly in a wall or brattish, (see Viollet-le-duc's Mil. Arch. in the Middle Ages, Macdermott's translation, p. 40). We have then two meanings for this word: *battlement* and *loophole*. In the latter sense only is the word, in the form *crenelle*, used by Mons. Viollet-le-duc in the work just quoted; and in that sense we have *cranel*, *cranal*, and *crenel* in passages from the Romance writers quoted by Raynouard, and *kerneus* in the Conquest of Ireland, l. 2350. And it is somewhat surprising to find 'battlements' given by Mr. Morton as the rendering of this word in 'ipen open kernel', and 'pe kerneaus of pe castel beoð hire huses þurles', Ancren Riwe, p. 62. 'Battlements' are not windows; the sense is, 'the *loopholes* of the castle are the windows of their houses'. Such is also the meaning where we read of 'quatuor homines ad unumquemque *carnellum* custodiendum', (document cited by Carpentier). And in the Mort Arthur, ed. Hall., p. 255,

The cowntas of Crasyne
 with hir clere maydyns
 Knelis downe in the *kyrnelles* &c.

Where mention is made simply of a '*mur quernelé*', (and compare P. Pl. Vis., l. 3682) it is often not easy to say which kind of créneau is signified; but in Napier's History of the Peninsular War a 'crenelated wall' means always, I believe, a battlemented wall. And so in our poem the *carnels* which

..... stondeþ vp-riht,
 Wel i-planed &c.

are shown to be battlements not loopholes by the epithet in the French '*gran kerneaus*'—for great size may be an advantage in battlements, not in loopholes—and by their being on the top of the wall, '*par enson*', see the lines quoted on p. 32. And in the St. Graal (vol. 2, p. 388, l. 432) the *kernels* are masses of masonry one of which might fall down and kill a man,—

And as sone as vnder the ȝate was he gon,
 On hym there fyl a gret *kernel* of ston,
 And ouercovered hym bothe toppe and to.

Cast, *v.a.*, to trace the design of, to plan, 807. Compare i-prowen, 739. Catel, *sb.*, chattels, 990.

Ches, pret. of choose, = obtained, 1317. But this abuse of the word is simply due to the exigency of the rhyme.

Cleche, *v.a.*, lay hold of, take, 734. Probably another form of *clutch*.

Con, *v.a.*, knows, understands, 555. Fr. has—

Cit ki cest ensample *entent*.

And compare Chaucer's lines,

In alle the ordres foure is noon that *can*
 So moche of daliaunce and fair langage.

Con, 387, = gon, q. v.

Congraffet, 1056, imitation of the French *cyrografez* = confirmed, registered. See Pr., pp. 54, 55.

Covring (H. kevering), *sb.*, recovery, 572.

Cudde, *v.a.*, pret. of kype = make known, show, 756. A.S. cypan, pret. cydde. In the Moral Ode, st. 97, we have

Muchehe luue he us *cudde*;

and in Judicium, p. 16, the part. occurs,

To me was that unkyndnes *kyd*.

Cumpas, *sb.*, circle, 739. Compare R. Brunne's account of the Round Table:

Non wist who of þan most was,
 For þei sat alle in *compas*.

Cupe-ful, *sb.*, basket-ful, 1278. Fr. has '*duze coffins*', and the Greek of St. Matthew, 14. 20, δώδεκα κοφίνους πλήρεις.

Dar, *v.n.*, = þar = needs, used personally, 733, V., but A. has *par* impersonal.

Darstou = A.S. *pearft þu* = needest thou, 975.

Depeynted, *part.*, coloured, 704. Fr. has *depeint*.

Disseysed, *part.*, delivered, 1088; but this line is a mistranslation of the French, which is—

Ne serrai a tort deseisi,
'I shall not be wrongfully *dispossessed*'.

Do, *v.a.*, = make, 739.

Do, *v.a.*, give, impart, 1427.

Drihte, *sb.*, lord, 27. The A.S. nominative was sometimes monosyllabic, but sometimes *drihten* or *dryhten* was used, as in Tat. we find *trohtin* and *truhtin*, and in Isid. Hisp. *druhtin*. It follows that the final *e* of *drihte*, as perhaps representing the termination *en*, may be sounded, if the metre requires it.

Drouh, *drouþ*, *v.a.*, pret. of draw, 1344. A.S. *dragan*, pret. *drog* or *dróh*.

Dunt, *sb.*, dint, blow, 1161.

Eft, *adv.*, again, 751, 1455, 1460. A.S. *æft*, *eft*.

Eisil, *sb.*, vinegar, 1150. A.S. *aisil*, *eisile*.

Eliseu, *pr.n.*, *Elissæus*, *Elisha*. Between the forms *Eliseu* and *Elisen* (V.) we can easily decide, guided by the analogy of Matthew, Andrew, Bartholomew, Grew (or *Gru* q. v.) from *Matthæus*, &c.

Enarmed, *part.*, armed, 1351.

End, *sb.*: on end = at the last, finally, 822, 973, 1011, 1224; = to the end, completely, 1064. In 1177 we have *an ende* = *on end* in the former sense; and Bunyan uses the same expression in the latter sense when Honest exclaims, 'Knew him! I was a great Companion of his: I was with him most *an end*.' (Pilgr. Progr., Hanserd Knollys edition, p. 297.)

Eorne, *ern*, *v.n.*, run, 728, 730. A.S. *yrnan*.

Eorþe, *sb.*, earth, as a fem. noun, 95.

Er þen, *conj.*, before that, 492. Just so in Tat., c. 17. 5, we have *er thanne* = *priusquam*.

Even, *adj.*, just, equitable, 488, 490.

Epe, *adv.*, easily, 1281.

Evencristen, *sb.*, neighbour, Fr. *prome* (*proximus*) = *prochain*, 976.

Ever-þite, *adv.*, always, 342. Fr. has *tut tens*. *Everyet*, which occurs also in Ancren Riwe, p. 52, seems to have as good a claim to be one word as *evermore*, which we have in 355.

Eyle, *adv.*, evil, 223.

Feirlek, *sb.*, beauty, 145, 672. See Transactions for 1862-3, pp. 46, 47.

To the list of words of this form given in Mr. Fry's paper add *merylake*, Judicium, p. 18.

Feirschipe, *feirschupe*, *sb.*, beauty, 690, 747.

Feore, *sb.*, equal, companion, 483, 1091. A.S. *fera*, Lat. (in accordance with Grimm's law) *par*.

Fette, *v.a.*, to contend with, 430. But the A.S. fettian, with which this fetteþ, if the true reading, must be connected, is not an active but a neuter verb; and its primary meaning, to sing, and hence to contend in song, seems but ill suited to the passage before us. See note.

Fey, feiȝ, *sb.*, union, 467. A.S. gefeg.

Fynliche, *adv.*, purely, 1132.

Fleschliche, *adv.*, carnally, 1388.

Folful, *v.a.*, complete, 561.

Folwe, *v.a.*, baptize, 1452, 1457. A.S. fullian, fulwian, St. Marh. fulhen, Orm. fullhtnenn.

Fon on, *v.a.*, = attack, 895. The same use of this word occurs in Laȝ. Brut. Halliwell gives *foe* also as = *fall* in the Lanc. dial.

For, *prep.*, notwithstanding, 1013. The sense is: 'But I stay not to say how, *for all that*, a good man may &c.' Compare Handl. Synne, l. 3162, and

In soche aventure y was to day
That a rybawde had me borne away

For alle my knyghtys kene. Emp. Octav., l. 1062.

And in Chaucer's Tale of the Doctor of Phisik,

This mayde schal be myn *for* any man.

See also the Morte Arthur, ed. Hall., p. 242, 2.

Forbat, *v.a.*, forbiddeth, 1005. See *Bat*.

Forbugge (for pronunciation see *Sugge*), *v.a.*, redeem, 1090. Part. forbouȝt, 1206.

Fore, *sb.*, = A.S. fæ̃r, fer, for: of þat fore = how it *fared* with him = of that suffering, 1156.—Or perhaps = decease, death, as the verbs *faran* (cf. l. 218) and *ferian* are used = to die. (Suggested by Rev. J. Earle.)

Forlete, *v.a.*, lose, 178.

Formest, *adv.*, first; Fr. primes; 1140. So *formeste* in Friesic, as an adj., Rechtsqu., p. 40.

Forschippyng, *sb.*, deformity, 640.

Forschipte, *part.*, deformed, misshapen, 634. A.S. forsceapen.

Forte = for to = to, with an infin., 1082, 1126.

Forþfare, *v.n.*, go forth, go one's way, 218.

For-ȝemed, *part.*, gone astray, Fr. esgarez, 947. From A.S. forgyman = transgress.

Frome, *sb.*, beginning: atte frome (with a negative) = at all, Grk. ἀρχήν, 1455. So *frome* alone is used in—

Frome loughe none tylle late nyght,
Bot gyffen many a wofull wounde.

Mort Arth. (Roxb. Cl.), p. 49.

Frovere, *v.a.*, comfort, 889. A.S. frofrian, and see Gloss Ind. Other forms from the same root with *l* for the first *r*, are Tatian's *fluobra* and *fluobara* = consolatio, *fluobiren* = consolari, and *fluobar geist* = spiritus consolationis. The *frouere* of our text seems to be the subj., = shall comfort; compare *habbe*, 928.

- Garysoun, *sb.*, healing, restoration to health, 870. Kelham gives *gariz* in the sense of the modern *guéris*, and see note on l. 889.
- Gedering, *sb.*, combination, union, 643. A.S. *gaderung*.
- Get, *v.a.*, part. *i-gete*, 1070. But see note.
- Gyn, *sb.*, engine, ingenuity, skill, 680, 698. Lat. *ingenium*. Fr. has *engin* in each place.
- Gladynge, *sb.*, cheerfulness, 841. Fr. has *leesce* = *liesse*.
- Glide, *v.n.*, proceed (of the Holy Ghost), 1454. Pres. ind. 3. sing., *glit*.
- Godhede, *sb.*, godhead, deity, 81. The A.S. word was *godcundnys*.
- Gome, *sb.*, Being, (applied to God), 1512.
- Gon, *v.n.*, = began, or begins; often used with an infinitive following as equivalent to the simple verb, as in 209, 885. In the second of these it is plainly a present tense.
- Goodliche, *adv.*, excellently, 1396.
- Goodschipe, *sb.*, goodness, good thing, 16, 503. In A.S. the form *godnes* was used, and apparently not *godscipe*.
- Gostliche, *adj.*, spiritual, 841.
- Gostliche, *adv.*, spiritually, 1464.
- Gru, *sb.*, Greek, 24. Compare Mandevile, p. 76, 'and there nyghe is this writen in *Grew*: 'O Θεός &c.'
- Hat, *v.a.*, commandeth, 1006. A.S. *hæt*, from *hatan*.
- Hateliche, *adj.*, odious, ill-favoured, 682. A.S. *hatigendlic*, *atelic*.
- He, of things, 40, 738.
- Helle-gates, *sb.*, the gates of hell, 1341.
- Hette, *v.n.*, was called, 300; A.S. *het*, pret. of *hatan*, Germ. *heissen*.
- Hevene-blisse, *sb.*, the bliss of heaven, 113.
- Hevene-bowe, *sb.*, Fr. *larc du ciel*, 743.
- Hevene-driht, *sb.*, heaven's Lord, 225, (915).
- Hevene-kyng, *sb.*, the King of heaven, 244.
- Hi-te, *v.a.*, = promised (of evil), threatened, 176. Compare *Pricke of Consc.*, 107.
- Ho, *interr. pron.*, who, 1159, 1251. See *Who*.
- Holigost, *sb.*, the Third Person of the Trinity, 7.
- I-coren, *part.* of choose, A.S. *gecoren*, 203.
- I-cussen, *v.a.*, collateral form of *kiss*, 52.
- I-diched, *adj.*, protected by a ditch, 674.
- I-dut, *part.*, shut, 31. From A.S. *dyttan*, to close or shut up: to *dit*—a word "still used in the North". (Halliwell).
- [I-gete, *v.a.*, gain, A.S. *begitan*, 1070, where see note. Many such by-forms, with the prefixed *i-* derived from the A.S. *ge-*, are found in Laȝ. Br., Ancren Riwe, &c., as *uelen* and *iuelen* = A.S. *gefelan*, *uinden* and *iuinden* = A.S. *gefindan*, *seli* and *iseli* = A.S. *gesælig*, *ðolien* and *iðolien* = A.S. *geþolian*, &c.]

I-hear, *v.a.*, collateral form of *hear*, 418. A.S. *gehyran*.

I-know, *v.a.*, collateral form of *know*, 36. In A.S. *cunnian* has the by-form *gecunnian*, though *cunnan* apparently has none such.

I-let, *part.*, = A.S. *gelagod*, made law? 169.

I-limed, *adj.*, furnished with limbs, 624.

Ilong, *adv.*, along, 229. *Ilong on* is here used in the sense of *along of*, i. e. owing to, in consequence of, as in Shakspeare's *Cymbeline*, 5. 5,
O she was naught, and 'long of her it was
That we meet here so strangely.

So in Scott's *Lay of the Last Minstrel*:

Dark Musgrave, it was *long of* thee.

Bosworth quotes two examples of *gelang on* in the same sense.

Inde, *sb.*, indigo, 712.

Inemaste, *adj.*, inmost, 809.

Insiht, *sb.*, understanding, knowledge, 276. The Fr. is—

De bon uoleir. de grant *saueir*.

I-planed, *part.*, built with a smooth face, 678, 696.

I-rud, *part.* of *rede*, to advise, 1227.

I-see, *v.a.*, collateral form of *see*, 16, 556. A.S. *ge-seon*. Pret. *i-seiȝ*, 319.

I-some, *adv.*, together, 1418. In the Gloss. Ind. this word is derived from the A.S. *gesam*; but this seems not to exist as a separate word. The true derivation is shown in—

His moder and he dwellyd *in same*. Weber, *Ipomydon*, 1555.

The prep. *at* was used in this phrase in A.S.—*ealle ætsomne*. Compare *Alast*.

I-steled, *adj.*, made of steel, 1248.

I-vet, 310, = at enmity, participial adj. from A.S. *fah*, *gepah*, = foe, or from the abstract *fæhðe*, *fægð*, Isl. *fæd*, &c. (see Bosworth) = feud, enmity. The same word occurs in *Sir Perceval* as *fade*, and in *Lazamon* as *ifæied*, *iucæied*, *iued*, *iveipet*, &c. See Sir F. Madden's *Glossary*, and *Glossarial Remarks*, p. 448.

I-wite, *v.a.*, collateral form of *wit* = know, 67. A.S. *gewitan*.

Justise, *sb.*, a judge (apparently), 550. But Fr. reads, *e kanka iustice apent*.

Justise, *v.a.*, govern, 298. Compare—

Whan Arthure had his land *Iustised*. Rob. de Brunne's *Chronicle*, Inner Temple MS. fol. 62, col. 1 (Pref. to *Handlyng Synne*, p. xxxviii).

Kevering, *sb.*, recovery, 950.

Kineworpe, *adj.*, royal, 14. From A.S. *cyne* of the same meaning. *Lazamon* has the compound, like our author.

Kuipe, *v.a.*, show, Fr. *muſtrat*, 590, 756. A.S. *cyðan*. See *Cudde*.

Kuynde, *sb.*, nature, 1179.

Kuynde, *adj.*, natural, 1044.

Kuyndeliche, *adj.*, natural, 193.

Kun, *sb.*, kind; see note on l. 855.

Ledene, *sb.*, language, speech, 32. A.S. *lyden*.

Lende, *v.n.*, dwell, tarry, 504.

Leste, *part.*, lost, 1058. Compare *lesten* in Halliwell's Arch. Dictionary.

Leve, *v.a.*, grant, 1523.

Leve, *v.n.*, remain, 1277. Compare—

Quen alle his men wos partutte him fro,
The knyȝte *laſte* stille in alle the woe,
Bi him seluun allone. Sir Amadace, 33.

Lintel, *sb.*, door (?), 77.

Lyvesmon, *sb.*, living man, 1422.

Lodliche, *adv.*, grievously, 1136. A.S. *laðlice*.

Lof-song, *sb.*, song of praise, 29. A.S. *lof-sang*, O.Du. *lof-sanck*, Germ. *lob-gesang*, Dan. *lovsang*.

Lond, *sb.*, = the earth, the world, 551, 554. Fr. has *en terre* twice.

Lordschipe, *sb.*, 142.

Luyte, *adj.*, little, 632.

Maat, *adj.*, check-mated, defeated, 831, 1205. Fr. *mate*, which is the modern Fr. *maté*.

May, *aux.v.*, = can, *possum*, Germ. *können*, 1; mowe, 23. Fr. has *puet* in l. 1, *poent* in the latter passage.

Maystrie, *sb.*, mastery, victory, 908; force, violence, 1098.

Makeles, *adj.*, matchless, 819.

Mester, *sb.*, business, function, 478. Fr. *mestier*, *métier*; Ancren Riwle, *meister*.

Meyne, *sb.*, main, power, 1479.

Milsful, *adj.*, full of mildness, 367, 543 (V.).

Mis-bilad, *part.*, misled, 428.

Misbilevenesse, *sb.*, unbelief, 1428.

Mis-irad, *part.*, ill advised, 427.

Mislyken, *adv.*, in various ways, 947. A.S. *misselic*, *missenlic*.

Mitte = mid þe = with thee, 399.

Monhede, *sb.*, manhood, humanity, 1244.

Monkynne, 570, Monkunne, 1168, *sb.*, mankind. Compare Caedmon's *engel-cynna* = angel-tribes, p. 16, [14], and the *Angelcyn* = English race, of the Angl. S. Chron.

Moste = must, used elliptically, 220. Compare the lines from the fable 'Of þe Vox and of þe Wolf', MS. Digby 86,

Adoun he moste: he wes þerinne:

I-kaut he wes mid swikele ginne.

Mote, expressive of a wish, 1441. See the Fr., *Aient il &c.* Compare also—

Brûn! leve ôm, wilkomen *möte* ji wäsen! R. de F., p. 18.

So *myȝte* is used in Av. of K. Arther, 18, 9.

Mungen, *v.a.*, mention, 1193. A.S. myngian.

Neces, *sb.*, nuptials, wedding, 1263. Fr. nocces.

Nede, neode, *sb.*, need, 19: neode *to* = need *of*, *ibid.*

Nempne, *v.a.*, name, 299.

Neore = ne were = were it not for, 1202 (see note), and 1391. We have the same idiom in Chaucer's Prologe of The Nonne Prestes Tale,—

For sicurly, *ner* gingling of the bellis
That on your bridil hong on every syde,
By heven king that for us alle dyde
I scholde er this han falle doun for sleep.

Niman, *v.a.*, used reflexively = to betake, addict, devote (oneself), 772. Fr. here is *se prist*. In 959 the same verb is used passively in the same sense.

No, *adv.*, 1099.

No, *conj.*, nor, 5 (A.).

Nouht, nouȝte, *sb.*, 34. The received derivation of this word as = *ne wiht* is confirmed by the expression in Tat., *ni uuas uuiht gitanes*, factum est *nihil*, c. 1, 2; and, *nio uuiht mer*, *nihil* amplius, c. 13, 17. And see 1098 and 1423 of our poem, with which compare—

Ector ne liked that *no wight*,
The wordis that he herd there. Mort Arth. (Roxb. Cl.), p. 16.

Nouȝer, *pron.*, neither, 425.

Nuy, *sb.*, mischief, annoy, 442, 553. Fr. ennui; Rom. nueia, enueia, enuey, &c.

O, *conj.*, until, 152, (1404). A.S. *oð*. The *o þat* of our text is equivalent to the A.S. *oð þæt*, as in Gen. 27. 45, quoted by Bosworth, and to the *oðet*, *aðet*, *aðat*, of the Ancren Riwe. With the present passage compare—

Thou shalt buen in bondes ay
O that come domesday. Harrowing of Hell, (Hall.), l. 128.

and l. 148 of the same poem.

Of, *prep.*, in the case of, 366 (where see note), 485, 646, 1260, 1281, 1326.

On, *prep.*, = in, 74. In Piers Pl. Vis., l. 8176, we have the now usual form '*in* Englisshe', followed by '*on* Englisshe' nine lines below.

On, *conj.*, until, 472. As *o* stands often for *on* (the numeral *one*), so here *on* seems to stand for an entirely different *o*, viz. *o* = A.S. *oð*. See *O*.

Onde, *sb.*, 211, 315, 442, 902: see notes on the second and fourth of these passages. The true meaning of the word is very evident when we compare, '*Þe þrid sin so is onde*', Early Engl. Poems (ed. Furn.), p. 20, with '*Þe þryde synne ys enuye*', Handl. Synne (ed. Furn.), l. 3918. The Danish form of apparently the same word is *avind* = envy, rancour, spite; and in the French of our poem, l. 266, we have

Ki par premesse le trahirent

Par *unt* trespasser le firent.

There is also a Danish *adj.* *ond* = wicked, malignant.

One, *adv.*, alone, only, 1050. Compare Mort Arth. (Roxb. Cl.), p. 11,

Whan they come by them *one* two

Off his helme he takis thore.

So *ein* is used in Tat, as, In themo *einen* brote ni libet ther man
= in *solo* pane non vivit homo; Inti imo *einemo* thionos = et illi
*sol*i servies.

Onhod, *sb.*, unity, 10, 1240, 1504, &c. The A.S. form was *annes*, *annys*,
or *anes*, i. e. *oneness*. In Pricke of Consc. we have *anhede* = this *onhod*.

Otewyse, *adj.*, hateful, 1151. This, and the A.S. *atelic*, (the *hateliche* of
our poem, l. 682), seem to contain the same root as *hate* and Lat.
odi. The termination is the same as in the adjectives *rihtwis*, *wrongwis*,
unskylwys (Pr. of Conscience), &c.

Oper, *adj.*, second, 1479. So in A.S., and in Friesic, as—'Secunda pe-
titio: Thet is thiū *other* kest', Rechtsqu., p. 2.

Over-al, *adv.*, everywhere, 732. Old Saxon overal, Germ. überall.

Over-flee, *v.n.*, overflow, 849.

Overgart, *adv.*, presumptuously, 993. The same word occurs twice as a
subst. in Seinte Marherete; see Mr. Cockayne's Glossary, p. 106.

Over-wriȝe, *v.a.*, cover over, 716. See *Wrey*.

Outriht, *adv.*, entirely, quite, 283.

Outȝong, *sb.*, = outgang, outgoing, Lat. exitus, 878.

Parlement, *sb.*, conference, 897.

Pass, *v.a.*, trespass, 1057.

Pite, *sb.*, pity, compassion, Fr. pitié, 353.

Privete, *sb.*, peculiar nature or power, 1263.

Pult, *part.*, thrust, 207.

Qwarel, *sb.*, 826, explained in Gloss. Ind. as = arrow. Is it not rather
a square or four-sided bolt for a cross-bow?

Quit, *adj.*, free, 1142. In Old Saxon *kwyt*, as,

Do worden wi siner ene wile *kwyt*,

'then were we quit of him for a time'; Reineke de Fos, p. 12.

Rede, *v.a.*, tell, explain, *part.* i-rad, 654. A.S. rædan, *part.* geræded, ræd.

Rede, *v.a.*, declare, tell, 1359.

Redeful, *adj.*, wise in counselling, 612.

Redesmon, *sb.*, counsellor, 1225.

Relief, *sb.*, remainder, 1277. Fr. relief.

Reles, *sb.*, release, relaxation, pleasure, relish, 509. Kelham gives '*Relais*,
release, relaxation', and in a kindred sense Chaucer uses the verb in

I pray you alle my labour to *relesse*.

In the sense of *pleasure* or *relish* we have the subst. in

Il n'y a nul de tel *relees*

come de femme un douz bayser,

Wright's L. P., p. 9. And so in our poem. For the change of sibilant compare *lees* = leash in Chaucer, as 'holdeth in a *lees*', Sec. Nonnes Tale.

Reupful, *adj.*, rueful, sad, 197.

Rue, *v.a.*, used personally, = excite pity in, cause to pity, 540, 541.

H. has *rueth* impers. in each line. Tat. has *riiua* = poenitentia, and R. de F. *ruwe* = Reue, Kummer.

Savete, *sb.*, safety, salvation, 354, 944. Fr. sauuez.

Sauht, *adj.*, soft, gentle, 459, 520, and 552. Akin to this are the A.S. *sæht*, *sahte*, *sahtlian*, *sahtnys*, *seft*, &c., Germ. *sacht*, *sanft*, Du. *zacht*, and in Kil. *saeht* and *saft*, Da. *sagte*, &c. Sauht = reconciled, 52. Compare *Some*.

Sauhten, *v.a.*, reconcile, 546, 933. A.S. *sehtian*, *sahtlian*.

Sauhtnesse, *sb.*, softening (of enmity), reconciliation, 474. A.S. *sahtnys*. *Sagtmode* appears in the same sense in Rein. de Fos, p. 45, and *Saghtel* in Pr. of Consc., l. 1470.

Sawe, *sb.*, story, 619.

Say, *v.n.*, = speak, 860. H. has 'that God *spak* of'.

Say, *v.n.*, tell, 337. So *secgan* often in A.S.

Schaft, *sb.*, origin, birth, 661. A.S. *gesceaft*, *sceaft*.

Schuppare, *sb.*, (shaper), Creator, 1510. A.S. *sceoppend*.

Sell, *v.a.*, deliver, give, 344. Bosworth contends for this as "certainly the first and the oldest signification" of the A.S. *syllan*, Mæs. *saljan*, &c. In the Lindisf. and Rushw. Gospels we have *sealdon* or *saldun* = *dederunt*, in Matt. 27. 34. And that such is the meaning in the passage before us is tolerably clear from the French—

E le prison a moi *rendu*,

while the writer of H. also transforms the line into—

And the prisoner thou *zeve* to me.

Serwyng, *sb.*, sorrow, 1390.

Set, *v.a.* Lawe *set* or *i-set* = positive law as opposed to moral or natural law, 170, 193.

Shall, used elliptically, 719. Many instances might be quoted of this use both of *shall* and of other auxiliaries; but it is most usually *go* which is understood, as in l. 220, in Handl. Synne, l. 2484, and in Early Engl. Poems, 3. 33,

glad was þe deuil wol þe i-wit. for þe sorow pat he *sold* to.

And compare p. 19. 37: also this—

Forstât dit wol, it is ju nutte,

Ji *sholen* dârhén unde ôk myn fruwe;

Reineke de Fos, p. 83. But it is otherwise in p. 93 of the same poem,

De Koning sprak: wat *shal* de rym

Unde de felen unnutten word &c.?

i. e., 'What *shall* this nonsense *mean*?' In the Moral Ode, 67, we have
ac þe þe nout naued ibet. wel muchel he *scal* beten,

i. e., 'But he who has not amended, severely *shall* he *be* beaten.'

Siker, *adv.*, certainly, 665.

Skewes, *sb.*, clouds, 1494. Fr. nuwes.

So, *conj.*, = as, 104, 722, 764. This use of *so* is not very uncommon in Early English, and is found also in Anglo-Saxon. Here are other examples from kindred dialects. '.... so is deer in der wrald naet so swetis *soe* dat godes ryck'; Old Frisian Laws (Westerl. Landr.).— 'Wo Reinke sprikt unde sprikt *so* hyr folget'; Reineke de Fos (Old Saxon), p. 76, and on p. 101,

Ik blive hyr, *so* ji hævven gesägd.

And, Thaz sie inan Gote giantwurtien, *so* iz giscriban in Gotes euuû,
= *sicut scriptum est in lege Domini*; Tat. Harm. Evang., 7. 2.

Some, *adj.*, peaceable, 459, 520, and 552. It occurs only in the phrase 'sauȝt and some'. From A.S. som, some, *sb.*, = agreement, concord; and this is most probably connected with *same*. Compare i-some.

Sonne, *sb.*, sun, as a noun fem., 101, 157. Compare *earth*, l. 95, and *sea* in Halliwell's text, p. 67.

Sore, *adv.*, grievously, 314.

Sopschupe, *sb.*, truth, 1020.

Soul, *sb.*, plur. soulen, 448.

Spot, *sb.*, spittle, 1147. A.S. spatl, under which Bosworth gives Old Germ. *spot*, Sw. *spott*.

Springe, *v.n.*, (of the heart), break, 593. Compare—

An C tymes hys herte nye *sprange*. Mort Arth. (Roxb. Cl.), p. 127.

Stat, *sb.*: brouȝt in stat = aided, 1206. Fr. *sucuruz*. Compare the German idiom, einem zu Statte kommen, to assist any one.

Still, *adv.* The phrase *stille and loud* occurs twice in our poem, 994 and 1212. The more usual *loud and still* will be found in O. and N., 1253, Handl. Synne, 1130, and Roxb. Cl. Morte Arthur, p. 7

(To be thy knight lowde and stille)

and p. 125. And in Rein. de Fos, p. 43, we read—

Ja, it sy *lûdbâr efte stille*,

It ga mi darna wo it wille!

Streonynge, *sb.*, begetting, 1389.

Studefastschipe, *sb.*, established virtue, *constantia*, 282.

Sugge, *v.n.*, say, 420, 423, 438, &c. A.S. *secgan*. In the places quoted, this verb rhymes with *jugge* = judge, and thus the pronunciation is determined. That the Fr. *juge* was not sounded with a hard *g* is clear from its etymology; and that the Fr. soft *g* was not in the middle ages sounded as at present, but rather as we sound it, and like the *gg* in Italian, is shown by the Greek form of *homagium*—

itself only the Latin form of a French word—*ὁμάριζιον* (Montf. Pal. Gr., p. 424).

Sunderlyng, *adv.*, separately, 290.

Sunge, *v.n.*, sin, 1381.

Sunne-streon, *sb.*, begetting of sons, 1462.

Sunne, *sb.*, sin, 1140. We find both this form and *sone* in Wright's L. P., pp. 23, 24: 'In *sunne* ant sorewe', and '*Sone* is sotel'.

Suwe, *v.a.*, follow, 1274.

Swipe, *adv.*, exceedingly, 1039. Compare the Friesic '*te suite*' = nimis, Rechtsqu., p. 12.

Take, *v.a.*, give, surrender, 202.

Tell, *v.n.*, attach value, give heed, 981.

Teon, *v.a.*, draw: hence, as a *v.n.*, to go, 821, 877. For this transition of meaning compare the Germ. *ziehen* as used reflexively. But the Old Saxon form of *ziehen*, *tên*, is used exactly as in our text; e. g.

Frouwe Ermelyn sprak altohand:

Shole wi nu *tên* in ein ander land,

Dâr wi âlende unde fromde weren? R. de Fos, p. 100.

Tyme, *sb.*, hour, 1403. Compare the use of *tyme* as = month in—

After was it monthes two

As frely folke it vndyr stode,

Or eur gawayne myght ryde or go,

Or had fote vpon erthe to stonde.

The iij *tyme* he was full thro,

To do batayle wt herte and hande.

Morte Arthur (Roxb. Cl.), p. 95.

Tipelynge, *sb.*, tithe, tenth part, 1180.

To, *prep.*, omitted before the infinitive mood when another *to* follows, 926 (where see note), 990, 1163, 1524. Other examples are—

Marie wente away:

þe monek rod niȝt and day

Folke to gode bringe

þoru þis ilke þinge, &c.

i. e. 'folke to gode *to* bringe', (MS. Bodl. Digby 86, fol. 132). So in Chaucer's Monkes Tale, De Alexandro Magno,

Thay were glad for pees unto him sende,

i. e. 'unto him *to* sende'. And in Handlyng Synne, l. 1211,

þou art yn weye to peyne be broghte.

To, *prep.*, = for, as, 483, 506, 1091, 1424. Compare—

Tac the rode *to* thy staf, Wright's L. P., p. 106.

To-bere, *v.a.*, beardifferent ways, separate, 522; part. *to-boren*, = at enmity, 49.

Compare Gr. *διαφάρεσθαι*, to be at variance.

To-dreynen, *v.a.*, prove, 974. A curious instance of the A.S. prefix *to* with a French verb,

Tokening, *sb.*, meaning, thing signified, 557.

To-lie, *v.n.*, lie in an opposite direction, 1000.

Torne, *v.a.*, turn: tornen out, 1211, = turn round, change. Fr. has—

Ta foi ne peut rien *changer*.

Tour, *sb.*, turn, 1334, where see note.

To-ȝeynes, *prep.*, against, 386, 1097. A.S. to-gegnes. The same word is also used in Laȝ. Br., Ancren Riwe, &c.; and apparently as an *adverb* in Rel. S., l. 16, which I venture to read and render thus:

Ne mai no mon thar *to-ȝeines*,
nor may any man endure (thar = tharne)—or, be bold (thar = dare, *θαρρεῖν*)—against him.

Treatise, *sb.*, in the introductory lines: date probably not later than 1370.

Truth, *sb.*, belief, 1207. Fr.—

Nostre *creance* e nostre foi.

Pat, as a *compound relative*, = *he that*, or in the language of the nineteenth century, *he who*, 1. I do not remember to have met with another instance of the pronoun so used. There is an approach to this use in 1489, 1490, but there the *he* is expressed in the latter part of the line.—*Pat* = him *pat* = to him who, 708.

Pat, *rel. pron.*, supported by the personal pron., as in Modern German, *Ich der ich ihn kenne*; 360, 1046, 1129, 1283, 1322. In A.S. the pers. pron. preceded, as, *Ic eom Gabriel ic þe stande beforan Gode*. With the passage in our poem compare *Fragm. on the Seven Sins*, st. 17,

Pat þou art in hit so prute. ne sal þe leue neuer a cloute,
that is apparently—unless *pat* here = *though*—‘never a rag shall remain to thee *who* art so proud of it’ (thy fine raiment). Yet clearer is the line in *Sir Amadace*, 53. 5,

I haue a doȝtur, *that* my nayre *ho* isse.

Compare *Handl. Synne*, l. 4122, and *Moral Ode*, st. 147,

þer buð þo hepenemen. þe were lawe lese

þe heom nas nout of godes bode. ne of godes hese:

i. e. *quibus fuit nihil* &c. And compare the common vulgarity of *which* thus followed by a personal pronoun: ‘Inspector Deedles, *wich he* mite be called Needles, said to me Distink &c.’ *Punch*, Dec. 19, 1863.

Pat = *where?*, l. 56. In the text of this passage I have allowed *pat* to stand, and regret it. I have no doubt *per* is the true reading: compare ll. 666 and 748. *Pat* is sometimes = *when* (as in Luke 19. 43), but never = *where*; for we do sometimes mark time when by a noun without a preposition (as ‘I saw him last Monday’), but never place where.

[*Pat*, *rel. pr.*, redundant after *what*, 287. It is necessary to justify by examples the emendation on which I have ventured. This use of *pat* is familiar enough in the phrases *who that*, *which that*, *whosoever that*

(which occurs as late even as Lily's Euphues), *whether that, while that, as that, when that, though that, why that, how that, lest that, wherefore that, if that, where that, &c.*, all of which, and several other such, occur frequently in Chaucer, and see ll. 44, 109, 272, 442, in our poem. But it is sufficient to exemplify *what that*, thus. We have (1.) the two words separated, and used as a dependent interrogative, in

I recche naught *what* wrong *that* thou me profre,
Secounde Nonnes Tale, and in the Prologue,

And eek in *what* array *that* they were inne.

(2.) The words separated, and used as a relative, in '*What* man *that* is norissed by Fortune, sche maketh him a gret fool,' Tale of Melibæus; and in the Prologe of the Chanounes Yeman,

What maner man *that* casteth him therto.

And so in Handlyng Synne, l. 4346.

(3.) The words together, used in a dependent question, in the same Prologe,

What schulde I telle

And of moche other thing *what that* ther was?

and again (ibid.)

And in myn herte wondren I bigan

What that he was, &c.

(4.) As in our poem, the words together, and used as a relative,—

But *what that* God forwot most needes be,

The Nonne Prest his Tale; and in the Tale of Melibæus, 'Every man crieth and clatereth *what that* him liketh.' Many more examples might easily be adduced.]

Pat, *art.*, the, 139, 169, 170, &c.

Pat, *conj.*, = so that, 638, 1250, as commonly in Old English. Compare—

Hinze begunde to ropen do

Wemodigen mid enem drovigen gelate

Dat Reinke *dat* hôrde buten dem gate, R. de F., p. 37.

Pat, *conj.*: that ne = Lat. *quin*, 6.

Pat, *conj.*, = *quin*, *quominus*, 220, 430. Compare Handl. Synne, l. 3546.

Pat, *conj.*, until, 1412. So *the tone* = *that* one = *until* one, in the following;

Be-segitte we ware;

On a day we vssheth oute,

And toke presonerus stoute,

The tone of owre foloys had doute,

And durst notte furthe fare. Avowyng of Arther, 64.

And in Ancren Riwe, p. 64,—auh we schulen leten smecchunge vort *tet* we speken of ower mete. So in French *que* often = *jusqu'à ce que*, as, Attendez *qu'il* vienne.

Pat, *conj.*, = though, (or *though that*, Chaucer's usual form), 20, and perhaps 360. Compare the words of Satanas in the Harrowing of Hell

(MS. Bodl. Digby 86, fol. 119),

Ihū welcomen þou be
 Þat fulsore rewep me
 Þou art louerd ouer al
 Þou hauest þat þou habbe shal
 Heuene and erþe weldest þou þe
 Þe soules in helle let þou be
 Þat ich haue let me helde
 Þat þou hauest wel mote þou welde.

So *que* is used for *bien que* or *quoique* in French; and so in Latin *quod* is at times almost = *quamvis*, as in Ter. Eun. 5. 8. 34, where see Parry's note for other examples.

Þauh, *conj.*, yet, 1296, 1504. Þauh is often so used in Ancren Riwe; for example,—mi cume and mi wuniunge, þauh hit punche attri, hit is þauh healuwinde, p. 190. Compare *þit*.

Þenke, þenche, *v.n.*, think, 1, 17. A.S. *þencan*.

Þer, *adv.*, used redundantly with verbs, as in *there is* = *il y a*, 491, 504 (A.), 736, 740 (V.). So in Friesic, *Jef ther tuene brothere send*, if there be two brothers, *Rechtsqu.*, p. 52, b.

Þer-mide, *adv.*, therewith, associated in it, 374.

Þewe, *sb.*, servant, 763.

Þewdome, þeuwedam, *sb.*, bondage, 247, 434.

Þing, *sb.*, of the same form in the plur.; 5, 8, &c. On *þinge* see note on 830, and compare 842.

Þolemodesse, *sb.*, patience, 985.

Þolyen, *v.a.*, suffer, 410. A.S. *þolian*.

Þon, *dem. pron.*, acc. of *þat*: *bi þon* = *by this*, *by that*, 1196, 1261.

Þrillihod, *sb.*, trinity, 9, 1239, 1503, &c. From A.S. *þrilic* = *of three*, *third*, Lat. *trinus*; and the abstract noun termination *-hād* or *-hod*.

Ormin uses *Þrimnesse*. The A.S. forms are *þrines*, *þrinis*, &c.

Þrow, *v.a.*, to make circular, 739. The A.S. *þrawan*, and the cognate Latin *torqueo*, both primarily signify circular motion.

Þurle, *v.a.*, pierce, 1152. A.S. *þirlan*.

Uchone = *each one*, followed by a redundant *he*, 1228.

Underfonge, *v.a.*, receive, undergo, 661. A.S. *underfón*. Fr. has *recevoir*.

Undernime, *v.a.*, relieve, deliver, 1420.

Understand, *v.n.*, serve, obey, 140, 246, 254, 953, and 1045. The sense approaches this also in 325, 426, 566, and 1074, where it is rather, *listen*, *pay attention*, as in *Moral Ode* 115,

Vnder-stondet nu to me. æidi men & earne

Ic wulle telle of helle pine. & warnie ow wið herme—

i. e. '*Listen* now to me: &c.'—In other passages in our poem this verb bears its common meaning, as perhaps in 1231. In 1131 it is used reflexively.

Unmete, *adj.*, unmeasured, abnormal, monstrous, 634. A.S. *unmæte*.

Unworþ, *adj.*, worthless, 1112.

Unwreste, *sb.*, sin, 335.

Unwreste, *adj.*, base, wicked, 1149.

Unwrestliche, *adv.*, wickedly, 1468.

Unwrestschupe, *sb.*, wickedness, 1143.

Up-breke, *v.n.*, to burst out (with some speech), to exclaim, 457. And compare O. and N., 200. In German, Dutch, and Danish, are similar compounds, but not in precisely this sense.

Upnime, *v.a.*, take up: pret., upnom, 1488.

Weed, *sb.*, garment, pl. *weden*, 547. Tat. has *giuuati* (= provincial Germ. *gewate*) = vestimentum, c. 13, 11. In 657 *weed* = body, as the garment of the soul.

Weet, *adj.*, wet, 1433. Besides the form *wete*, the A.S. *wæt* and the *wæte* of Orm. both attest the long vowel in this word.

What, *int. adv.*, why, like *quid* and *τί*, 1061. So Wiclif writes, '*What seken ȝe hym?*' Luke 24. 5. Reineke de Fos, p. 9,

Wat wôrde shôlen dâr mêt av wâsen?

= *why* should there be more words about it? And in Tat., '*Was toufist thu thanne?*' = *quid ergo baptizas?* And, '*Wib uuaz uuofis?*' = woman, why weepst thou?

Wher, *interr. adv.*, contracted form of *whether*, 1040. We now use *whether* (and *where* as a dialectic variety) only in dependent sentences. In our text it asks a direct question, as in Wiclif's version of Luke 24. 26, and in The Cokes Tale of Gamelyn:

'Adam,' seyde Gamelyn, 'what is now thy reed?

Wher I go to my brother and girde of his heed?'

So in the Morte Arth. (Roxb. Cl), p. 17,

'Ector,' he sayd, '*where* thou it were

That woundid me thus wondir sore?'

This form occurs in Anglo-Saxon (Rask's Gram., p. 60) and Laȝ., and not merely 'kept its ground in Middle English till the fifteenth century,' as Sir Frederick Madden states (Laȝ. Br., Gloss. Rem., p. 486), but occurs at least as late as Shakspeare,—

Good sir, say *wher* you 'll answer me or no,

Comedy of Errors, 4. 1; and Ben Jonson,

Who shall doubt, Donne, *whêr* I a poet be?

Epigram 96. And in the western dialects it still survives, but only, as in Shakspeare, as a dependent interrogative, and also with *or* = *sive* ... *sive*, as in Mrs. Gwatkin's Devonshire Dialogue: 'I told en, *ware* a know'd it or no, my Dame was above doing ort in a hugger-mugger manner.' As to the form, compare *wer* contracted from *weder* in Reineke de Fos: e. g.

He konde nigt gân, *wer* na edder fêr,

i. e. 'He could not go, neither near nor far,' where *wer* ... *edder* almost = *sive* ... *sive*.

Which, *adj.*, = *qualis*, 53.

Which, *adj.*, = *quantus*, 110.

Who, *interr.pron.*, 268; and see *Ho*. I have pointed out elsewhere (Trans. 1860-1, pp. 64 seqq.) that in early English *who* in the *nom. case* is used only (1.) as an interrogative, as in our poem, (2.) much more rarely as a relative under the same restrictions as the German *wer*. Such, it appears to me, is its use in the passage quoted (Tr. 1860-1, p. 299) by the Rev. J. Eastwood, where the *who* is not the *simple* relative but = the *he that* of the Auth. Vers., in other words = *wer*. In the next quotation (*ib.*, p. 300) it is quite a mistake to call *wo* a relative: it is a *dependent* interrogative. 'But *wo* is þe formar I drede ungly to sey', i. e. '*Quis* autem effector sit dicere reformido.' Also I would observe that *who* can hardly be said to have 'established itself as a relative', until it is used as such with all the facility of the Latin *qui*, as at present. The Siedge of Breda (1627) remains the earliest work in which I have found it so employed, and that work is the production of an Irishman.

[Who,] whom, *rel.pron.*, used of things, 296, 857, 918, 1086, 1205. Compare Shakspeare's

If aught possess thee from me, it is dross,
Usurping ivy, briar, or idle moss,
Who, all for want of pruning, with intrusion
Infect thy sap, and live on thy confusion.

Comedy of Errors, 2. 2. And in Romeo and Juliet, *who* is used of Juliet's lips, and of Juliet's sighs.

Wiht, *sb.*, anything, 638. A.S. wuht, wiht. For *no wiht* see *Nouht*.

Wisdam: comp. Wreccheddam.

Wyse, *v.a.*, direct, guide, 297.

Wysnesse, *sb.*, wisdom, 292.

Wit, *sb.*: the 'wittes fyve', see 138 and note.

Wite, *v.a.*, observe, 1256.

Wiþ, *prep.*, against, 701, 826.

Wipoute, wipouten, *prep.*, without, 4, 11, &c. The existence of the latter of these forms, like the A.S. *wiðutan*, shows that the final *e* of *wipoute* may be sounded if the metre requires it.

Wyter, *adj.*, intelligent, 75. A.S. *witol*.

Wone, *v.a.*, impair, 232.

Wone, and Woning, *sb.*, 228 and foll., fault, defect, 'deficientia, inopia, absentia', (Lye). Though 'synne and *wone* al is on', l. 233, yet the former seems rather to be positive, the latter negative.

Wone, *sb.*, joy, delight, 528. A.S. *wyn*; Laþ. Br., *wunne*, *wonne*. But Fr. has—

De ton sen de ta *vertui*.

World, *sb.*, in 26, 570, 742 is used without any article preceding, like a proper name, as *sunne* is used in Ancren Riwe, p. 38.

Worse, *v.a.*; part. i-worsed = impaired, blemished, Fr. *blemie*, 811.

Wreccheddam, *sb.*, wretchedness, 408. The termination -dam, which is commonly -dom in English, (as in A. Saxon, Old Saxon, Swedish, and Danish), and -thum in Germ., appears as -*duam* in the thiarniduum of Tat., = maidenhood, though the usual form in that dialect is -tuom, as *zi uuistuome* = ad sapientiam.

Wrey, wreyh, *v.a.*, covered, veiled, 918. Fr., *dont il courit sa deite*. A.S. wreon, pret. wreah. Tatian's word for revelation is *intrigannesse*, with which compare the A.S. *bewrigennes* = concealment; but how comes *bewray* now to signify *uncover*?

3at, *sb.*, gate, door, 699. Fr. has *porte*. But the original meaning of the word as simply = passage, from the verb *go*, is well seen in Rein. de Fos, pp. 35 foll., where it is simply a hole in a wall.

De pape hadde de nagt dâr beforen

Enen fan sinen hanen forloren,

Wente [= for] Reineke ên *gat* hadde broken

Dorg de wand, &c.

3elp, *sb.*, glory, 1364. A.S. *gilp*.

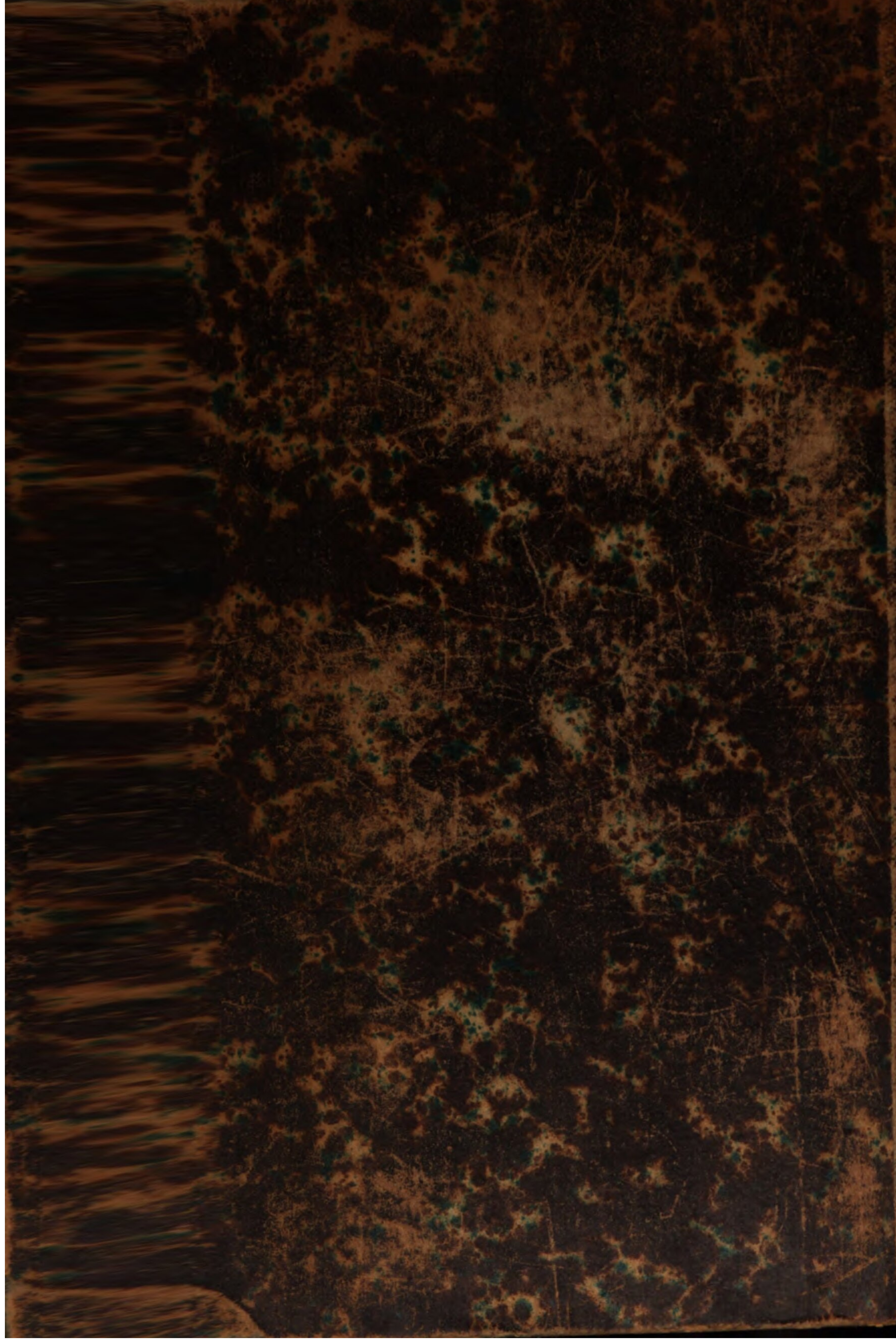
3eme, *v.a.*, save; part. i-3emed, Fr. *sauuez*, 448.

3if, *conj.*, whether, *num*, 1074.

3it, *conj.*, yet: = though, 1422. Compare *pauh*.

3ond, *prep.*, through, 1448. A.S. *geond*.

3ore, *adv.*, long, 1339.



Robertus, Grosseteste

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